

A N
E S S A Y

UPON

The SERVICE of the
CHURCH of ENGLAND,
Considered as a
DAILY SERVICE.

With a View of reviving
A more general and constant
Attendance upon it.

To which is added,
*The present State of the DAILY PRAYERS
throughout the Bills of Mortality.*

By WILLIAM BEST, D.D.
Minister of St Lawrence Jewry and St Mary
Magdalen Milk-street, and Rector of Keston
in Kent.

“ Surely, *my Brethren*, daily publick Worship is a matter
“ of serious concern, worthy of the notice (as in former
“ Ages and Reigns) of Provincial Synods, worthy
“ of the notice of Parliamentary Committees for Religion.—Especially in this our day of *National dangers*
“ and troubles; which, of all days, calls for the daily
“ united applications of a Nation to GOD, for a deliverance from them.”
Effay, p. 76, 77.

L O N D O N,

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E S A Y

CHURCH OF ENGLAND
DAILY SERVICES

With the Prayers
and General and constant
Liturgy of the Church



BY WILLIAM BENTLEY, D.D.
Canon of St. Paul's Cathedral, and
Professor of Divinity in the University of
Oxford.
LONDON:
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(iii.)

T O

The Most Reverend Father in God,

J O H N,

By Divine Providence

Lord Archbishop of Canter-
bury.

May it please your Grace !

IN your great goodness, to take
this *little Piece*, (a true em-
blem of its *minute* Author) under
your Grace's protection, with the
indulgence it stands much in need
of, and with which you receive
every the meanest attempt, for the

A 2

honour

honour of that Church, over which with the greatest dignity you preside.

Whilst I was observing, in the course of my Subject (as with great justice I might) that there were, blessed be God, *some* Persons of the *first* stations in life, remarkable for their constant attendance upon the *daily Service*, and for requiring the like attendance from all their *Domestics*;--- it was impossible for me not to have your Grace *immediately* in my thoughts.

For who is there that observes not the *decorum* with which the Service of your *Chapel* is performed? Where every Member of your Grace's Family gives, not only a *due attendance*, but, what is more worthy of note, a *devout attention* too, in a manner that expresses

expresses their regard for it, as the
Service of GOD.

No one will expect a detail of
your Grace's Character, within the
limits of a *short Dedication*; as
knowing it would require nothing
less than a *Volume*, to do any sort
of justice to it.

However, Humanity, Conde-
scension and Candour, are branch-
es of it, so universally acknow-
ledged, that undeniably it must
be said — No man ever pays his
duty to your Grace, but who is
always sure beforehand to bring
away with him *great complacency*
of mind, from the reception he
meets with.

In particular, as to your Cler-
gy, (the *inferior* I principally
mean) so endearing is your treat-
ment of us, that very apt should
we be to fancy ourselves *peculiar*

Fa-

Favourites at Lambeth, was it not for observing the like Affability and Courtesy in your Grace towards every individual who shares, with ourselves, the honour of feasting at your table.

To wish your Grace a long continuance of Life and Health, even with the sincerity they are here wished, may (it is possible) be construed — *a self-interested wish*. — And I own, my Lord, a very self-interested one it is, in this view and design of wishing them to you, — that the rest of your Clergy, with the Rector of *Keston*, may thereby enjoy further opportunities of transcribing into their Lives, those habits of Piety and Virtue, which have grown up to full maturity in your Grace.

I am,

I am, my Lord, with the
greatest truth, — under a grateful
sense of many Obligations to your
Grace and Family,

Your most dutiful Son,

And most devoted

Humble Servant,

William Best.

...and ... with the
... under a ...
...
Y A S S

THE SERVICE OF THE
CHURCH OF ENGLAND
DAILY SERVICE

... to the ...
... and ...
...

THE service of prayer and public
... by way of mutual
... from our ...
... of God. With the
... is my ...
and no further ...
... of the design of the ...
... to be performed ...
... to you ...
... and ...
... of this ...
B

(1)

AN
E S S A Y
UPON
The SERVICE of the
CHURCH of ENGLAND,
Considered as a
DAILY SERVICE.

Addressed to the INHABITANTS of
St *Lawrence Jewry*, and St *Mary Mag-*
da len Milkstreet.

My beloved Christian Brethren !

THE duties of private and publick
Prayer result, by way of natural in-
ference, from our conviction of the
Being and Providence of God. With the *last*
of these duties only, is my present concern :
and no further am I concerned with it, than,
as led by the design of this Address, to en-
quire *how often* it is to be performed. An
Address made to you as professed members of
the *established Church* ; and therefore it is
highly reasonable that *her* sense of this matter
B should

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should meet with a special regard from you: what that is, appears from her appointment of a *daily Service*; which, requiring a daily celebration from her Ministers, must be construed to imply the daily attendance of the People upon it. For to what purpose is this daily celebration by the one, unless a daily attendance be expected of, and be in fact given, by the other? And that she expects this, is plain, from the reason she assigns for giving previous notice of the time for publick worship *by the toll of a bell*. The reason, in the very words of the Rubric, is, *that the People may come to hear God's word, and to pray with the Minister*. And according to the Order for Morning and Evening Prayer, prefixed to the service, such prayer is to be daily *said and used* throughout the year; the former of these words referring to the Minister, and the latter, as I apprehend, to the People.

Such is the provision made by our church for publick devotion; a provision, upon which it may not be amiss to make a general reflection or two, before I proceed farther upon my subject.

First then, Hereby she has shewn a due compliance with those scripture commands, that require us to be *instant* in prayer, to pray *without ceasing*, and the like. Commands, which every member of the church (so far as they relate to publick worship) may fairly be allowed to comply with, who is diligent in embracing

embracing the ſeveral opportunities *Authority* has furniſhed him with, of joining in it. For as the daily morning and evening ſacrifice amongſt the *Jews*, obtained the name of a *continual* ſacrifice, though offered up but *twice* a day; by parity of reaſon, and with the ſame propriety, daily morning and evening prayer, our ſpiritual ſacrifice, deſerves the name of a *continual* ſervice. Agreeable to which conſtruction, what is ſaid of *Cornelius*, that he prayed to God *always*, may reaſonably be underſtood of his praying unto him at every return of the ſtated hour for it.

Again, by this appointment, our church has made proviſion for daily worſhip, *in ſuch a manner*, as answers all the good purpoſes of *Nunneries* and *Convents*, and the like religious houſes; and without the inconveniences and abuſes which ſuch houſes are liable to. For by virtue of it, ſhe reaches out to us opportunities of conſtantly offering our devotions in publick to God; without giving up at the ſame time either our civil or our religious liberties; and without ſubjecting ourſelves (which is as material to obſerve) to the temptations of a *monaſtic* life. So juſt a regard has ſhe preſerved for every thing good and commendable in the *Romiſh* worſhip: at the ſame time guarding againſt the ſuperſtitious and idolatries of it. She has provided, as it became her to provide us with a daily morning and evening ſervice; and yet has permitted us to remain ſocial and compani-

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able creatures. She has provided us with the means of having an *united* conversation where we ought to have it, *daily* in heaven; without denying ourselves a friendly intercourse with our fellow-inhabitants of the earth. And to render this daily (what it otherwise would not be) a *joint, rational service*; has expressly required it to be performed in a *known* tongue.

No man therefore presumes to charge the church of *England* with neglecting to furnish her members with sufficient *opportunities* of serving God in the congregation. It were greatly to be wished, these opportunities were to any tolerable degree embraced: But alas! so far is this from being the case, that, notorious is the fact, they are shamefully neglected; and perhaps no where more so, considering the numbers of its inhabitants, than in *this great and populous city*. Nay therein neglected are they almost as much by one *sex* as by the other; even by that sex which may generally be allowed to have more leisure to give attendance, than the other may be presumed to have: and yet both of them, I will venture to say, might find more, than either of them give. Indeed this absence from the publick worship, upon *week-days*, is become so great, that a stranger to our church must be ready to conclude one of these two things; either that no such appointment had ever been made by her for the devotions of her people, or that few of them knew any thing

thing of it ; since so few, even of the serious and well-disposed part of them, ever attend upon it.

And yet surely there are none amongst us professing themselves of *our communion*, so grossly ignorant as not to know, that the service of the Church of *England* is a *DAILY* service. However, for fear there should, I take the liberty to refer them for information to their *Common Prayer Book*; and at the same time to recommend to them a careful perusal of the *Rubrics*, or rules laid down in it, for the due celebration of the Divine Service. Rules, that respect not only the *decency* and *devotion*, but the *frequency* of it ; and were they read over by men at their private houses, with a view of conforming to them in the house of God ; one would think it should be impossible the publick service should be so ill attended to : or, which is the point before us, be so little attended upon as it is ; even so little, that very rarely do we meet with such a number of Christians assembled in any of our churches for daily worship, especially at the most *usual* hour for *Morning Prayer*, as deserves the name of a *congregation* ; at least so far as my observation, compared with the observations of several of my *Brethren*, purposely consulted upon the occasion, has qualified me to form a judgment of this matter.

What apology persons of leisure will make for this neglect, I cannot say ; they are so *habituated* to it, that very seldom, I am afraid,

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do they ever think of it as any neglect of *duty*: An attendance many of them have never been used to whilst young, and therefore it is not to be expected they should use themselves to it when grown up to riper years. Whereas had they been inured to it from their youth, there would have been room to have expected, what there is great reason for us to expect, such a daily appearance in the house of God, as might have kept the *Order* of our church somewhat in countenance at least, tho' it should not meet with a thorough compliance with it. The neglect, now become general, could not have so become *all at once*; it must have been growing by degrees, ere it could grow so great; ere it could become, what it is, a melancholy proof of a *national* decay of piety; of which, a national decay of *trade* (among other temporal evils of it) is both a natural and a judicial consequence: a consequence, by which, who, my Brethren, are more affected than yourselves and your fellow-citizens? Of which decay of your trade, we often hear you complaining; but very seldom of this decay of piety, as the cause of it.

In the course of my reading, I have somewhere met with no small *compliments* made your City, on account of the many opportunities to be met with in it of a daily attendance upon the daily prayers. But alas! did the persons that make them know, as well as you and I do, how little these opportunities
are

are embraced; would they not, think you, be more *sparing* of such compliments, out of mere compassion, for fear of giving an handle to a severe reflection upon us? For, for my part, I confess it freely, that between the absolute *want* of an opportunity, and the absolute *neglect* of it, I know of no difference but what turneth out greatly to our disgrace.

Neither could this neglect have ever been so *general*, were men but duly watchful to lay hold of such opportunities as *fairly offer* themselves; such opportunities, I mean, as are best suited to their worldly conveniences, of which all in their turns have a reasonable, if not an equal share.

Thus, for instance, at a time when necessary business may deprive *Masters* of families of leisure to attend; either the *Mistresses*, or the *Relations*, or the *Inmates* and *Lodgers*, might find and make use of it: Or, in case *Parents* cannot without great lett to their domestick affairs, come constantly themselves; surely they might, without any such lett, supply their own occasional absence by the attendance of their *Children*; some at one time, and some at another.

And was this a settled practice in *parishes*, seldom would there be a celebration of the daily Service, either Morning or Evening, but what *one at least* in every family would be present at. And as the blessing of God upon the *daily work* of families is reasonably to be expected from the *daily devotions* of them:

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by means of this work, and by means of these devotions, every individual member would contribute his *proportion* to the prosperity of the whole.

Again, surely *Parish-Clerks* — surely *Masters* and *Mistresses* of *Schools*, of *Charity Schools* especially, might find leisure to attend with the *little ones* committed to their trust; for this end, chiefly, so committed: that they may receive from them a christian education, and be early trained up under a sense of religion and virtue: a sense which, if any thing, a due attendance upon the daily devotions has a direct tendency to promote. — Surely, persons of *no* worldly employments, or of such as admit of frequent intervals from them; — Surely, persons in a manner past their labour, might find leisure for this attendance. Nay, considering the shortness of the time (little more than *half an hour*) usually taken up in the celebration either of the Morning or Evening Service, upon the week-days, one would think there should be but few instances, even amongst the most laborious and busy part of mankind, where a hindrance to business will deserve to be admitted as a justifiable reason for a general, or a frequent absence.

Those that make a conscience (and, blessed be God, some few there are) of giving attendance; do not find it, I dare say, a lett to *their* worldly business; with them, business goes on more chearfully, and in all probability more successfully, for it; a success which
repays

repays them amply for the expence of their time in the publick service of God: which being so laid out, in acknowledgment of their daily dependance upon him, cannot but recommend them to his protection and providence.

And as there are opportunities of giving this attendance at *different* hours, and at *different* places; some more suitable than others to different persons, according to the difference of their employments; less, much less is to be said in excuse for the notorious neglect of them amongst us.

It is, I think, on all hands agreed, that *publick* devotions, though by no means to supersede, are yet to be preferred to *private*, in case of any *interfering* between them; more especially where the former may be had with equal conveniency with the latter. And there are (as might easily be shewn) among many others, the following good reasons for it. — As greater advantage, both to communities and to particular men, are to be expected from the former — As the benefit of them is reciprocal to the whole congregation — As God has promised to be more especially present at them, and in a more plentiful manner to bestow his blessing upon them — As greater emulation is promoted, and greater honour done to his name by the example of them, than can be done by the latter.

And here it deserves our notice, that the devout *Jews*, when deprived of an opportunity

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nity of attending upon the publick service, took care nevertheless to pay their regard to it, by constantly making the *stated hour* for it the stated hour for their private prayers: as if by so doing, they meant to unite the private prayers of the *closet* with the publick prayers of the *Temple*.

Indeed, as to persons who seldom or never come to the publick service upon the Lord's day, it would be matter of surprize to see them at it on other days. And is it not also matter of surprize, that constant frequenters of it (and some such there are amongst you, my Brethren) on that day, should hardly ever appear at it on any other day? They must not, they will not surely say, they have no leisure, in a whole week, in a whole month, in a whole year, nay, in their whole lives, for it. Men of as great business as they, do find this leisure: And therefore business, though sometimes a necessary, and always then a justifiable excuse, can never yet be pleaded in justification of a *general*, much less of a *total* neglect; which are the neglects I would be principally understood to complain of.—And such we daily meet with numberless instances of in this *metropolis*; inso much that, to our reproach, we suffer *country* parishes to set, instead of receiving from us, examples of a better attendance than we give. — In *market* and other populous towns, such a congregation is usually to be met with, *two days* of the week at least, (ordinarily with them the only week-

week-days for publick worship) as bears some proportion to the number of inhabitants: but this, I am afraid, is not the case in this great city, even though a particular service (*the Litany*) be expressly appointed to be used upon them.

To what end, do we imagine, has our church enjoined a service for *every* day, thro'out the year; or wherefore has she made some of those days solemn *Fasts*, and some of them solemn *Feasts*, but out of a truly primitive zeal, to preserve an habitual sense of religion upon the minds of her people? And yet her people attend it no more upon *holy*, than upon *ordinary* or common days; so that all distinction of days, as to any religious observance of them, is in a manner ceased from amongst us, except it be the Lord's day. — And really to this, so little is the regard paid, especially by persons of the highest, and of the lowest rank, that I could hardly prevail with myself to make *it* an exception to my general complaint.

Much less can I be prevailed with to think, that any considerations made use of, to enforce an attendance upon the *daily* service, will avail ought with men remarkable for an habitual profanation and abuse of the *Christian Sabbath*.

My utmost aim at present, is to contribute amongst you, *my Brethren*, amongst whom it is my duty, to contribute all I can, towards reviving a more general and constant attendance

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ance upon it, by *good and serious* persons; by persons maintaining the publick profession of their religion upon the Lord's day, but yet constantly withdrawing themselves from it on the week-days.

And to such persons, as having, it may be presumed from their regard for the Christian Sabbath, a regard for the honour of God; I beg leave to recommend a serious perusal of the following *ESSAY* upon the *DAILY SERVICE*; wherein (to acquaint them beforehand with the substance of it) they may expect to meet, besides *occasional* matter,

- I. *With several weighty reasons for a constant attendance upon it.*
- II. *With reasons, nevertheless, in certain cases and circumstances, for dispensing with this attendance.*
- III. *With an account of advantages and good effects arising from it, where given.*
- IV. *With an answer to the pleas, pretences, and excuses of men, for not giving it.*

I. And in order to induce good and serious Christians to give their attendance, let them reflect with me upon the following *reasons* for it.

1. What a demonstration it would be to the world of a publick spirit of devotion subsisting amongst us? even such a spirit, as might justly entitle this nation to the glorious character which God promises to bestow (*Exod. xix. 6.*) upon his own peculiar people;

ple; — that *they should be unto him an holy nation, a kingdom of priests.*

2. That as it is their duty to do every thing to his *glory*; can they do any thing more conducive to it, than by a daily publick worship of Him?

3. That as it is their duty to let *their light shine before men*, can it any where shine more advantageously, than in the daily assemblies of his saints?

4. That as *devotion* is to the soul what *food* is to the body; by means of this attendance, it would in time become as habitual for a *parish* to partake of the daily service for the nurture and nourishment of their souls, as it is for every *family* in it, at stated times, to partake of food for the daily sustenance and refreshment of their bodies.

5. That *disuse* of publick prayer (the same is true of private) of course begets disinclination; and disinclination, at last, will end in averſion to it.

6. That a constant attendance keeps up our acquaintance with our *Liturgy*; and from the *Lessons, Epistles* and *Gospels* read, with the Rule of our faith and practice, thereby preserving a *constant sense* of religion and virtue upon our minds.

7. That it serves as a daily check to the manifold *temptations* of the world; which they that converse with it, without ever conversing by prayer with their God, will of course fall a sacrifice to.

8. That

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8. That it serves as a *Week's Preparation* of us, for the more solemn discharge of the duties of the Lord's day.

9. That it tends to remove a popular objection of *Papists* against us; who are very apt to urge, That whilst we *pretend* (as they word it) to be *reformed* from the errors of their church; we suffer ourselves, in point of publick worship, to be far more remiss than they. An objection, so far as there is truth in it, (and, God knows, there is too much) that can no other way be so effectually answered, as by a more general and constant attendance upon the daily service.

Let not then known enemies to our establishment any longer have this proverb of reproach against us: but as far as we excel them in the inward purity of our worship, let us excel them also in the outward exercise; let us *equal* them at least in the frequency of it.— And yet after all, since a provision is made by our church for the daily ministration of her service, and a daily attendance upon it is required of all her members, not reasonably hinder'd from giving it: it may be replied once for all to this objection, That it is of no manner of weight, except against *persons*.

And as the want of a Congregation is the only justifiable, so is it the only true reason, why we do not every where meet with a daily celebration of it, in our *parochial* churches; in some of which it would be extremely difficult,

ficult, if not impracticable, especially in *country villages*, to comply with her *Order* for it; and therefore to them, we conclude it was not intended to be given.

However, God be thanked, a due regard is still had to it (notwithstanding this *objection*) in many places amongst us; at least *so far*, that in them an *opportunity* is still given of a daily attendance upon it — as in several churches in this City — in our *Colleges* — in our *Cathedrals* — in our *Bishops* palaces — and at the *Courts* of our Princes.

And greatly is it to be wish'd, that the same regard was likewise still had to it, in the houses of our *Nobility*. — Many of them were once *Religious* houses; distinguished, as for a true hospitality, so for a true piety, for the daily celebration of the daily service in them.

Which is the more, at this day, to be wished, as for other obvious reasons, (that of setting a good *example* above all) so particularly for this, because of the great increase for some years past of the number of *great* mens servants: who many times have no opportunity for publick worship on the week-days, if upon the Lord's day, but what they meet with in their *masters* houses; in which, if *Common Prayer* be not daily performed (to perform which was surely the first intent of *domestick Chaplains*) and a due attendance upon it required, great immorality and looseness, as well as great unfaithfulness, will in all probability be the consequence, with respect to such servants. *As for me, and*
my

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my house, we will serve the Lord — was the pious resolution of *Joshua*, before all the people: Not content with serving him *himself*, he took care that his *several dependents* should serve him too.

Not unlike this, was the instance which this nation once knew, in that Pattern of Religion to all Christian Princes — *the royal Martyr* — of whom the noble Historian gives the following character: *That he was very punctual and regular in his devotions — that he was never known to enter upon his recreations or sports, though never so early in the morning, before he had been at publick Prayers: so that on hunting-days, his Chaplains (and I suppose his Nobles too) were bound to a very early attendance.*

And though instances of a like piety, and pious zeal for the daily service of our church, are not, it is to be feared, at this day, very common amongst us, in persons of the first station and rank; yet, blessed be God, we are not without some eminent examples of great and good, *great* because *good*, men amongst them, remarkable for their constant attendance on the daily devotions, and for requiring the like attendance upon them from all their *domesticks*.

But to return from this digression, to further reasons for this attendance.

10. And here again, let good and serious Christians ask themselves the question, since the publick worship is, and very properly, called

called — a Service — why the service paid to God, is not to be as constant as the service paid to men? especially as that service is, what no services of men can pretend to be, perfect freedom?

11. That since they profess themselves *Members* of the church, and by so professing themselves, own their obligation to obey all her just and reasonable commands, one of which is her appointment of a service for every day throughout the year; can they imagine that they answer her expectations herein, by attending no oftener, if so often, upon it, as *one* day in seven; and perhaps but one *part* of that one day in seven; as if the Evening and Morning service were not equally parts of the daily service, as the evening and the morning are equally parts of the same day.

12. That as this order of the *church* is likewise enforced by the authority of the *state*; can they shew a disregard to the one, without shewing at the same time a disregard to the other? or can they be undutiful sons of the one, without being disobedient subjects of the other?

13. That as our blessed Lord, by his attendance upon the daily *Jewish* service, set his disciples an example of daily publick worship; and by virtue of this single petition in the prayer composed by him for their joint use — *Give us THIS DAY our daily bread* — has directed them to a daily use, the use our church

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church makes of it, in the congregation; can any thing be more becoming them, than a compliance with his directions, or their following his steps?

14. Nay, is not the *subject matter* of the daily service, the very prayers and praises that compose it, a strong argument for a daily attendance upon it; being such, as every man, every day of his life (not reasonably hindered) ought to join in? There are not more, there are not less reasons, for his doing this to-day than there were yesterday, and will be again to-morrow.— Let men but carefully read the daily service over, and they will soon be satisfied of the reasonableness of what I say. — For, to take no notice of other parts of it, give me leave to ask, Is there any thing in the *daily Confession* — in our *Lord's Prayer* — in the *Creed* — in the daily Prayers for *Peace, Protection and Grace* — in the Prayers for the *King and Royal Family* — (daily proofs, by the way, of the *loyalty* of the Church of *England*) — in the Prayer for *Clergy and People* — for all *Estates* of men — in the *general Thanksgiving* — in the Prayer of *St Chrysostome* — or in the *apostolical Blessing* — but what may and ought, with equal propriety and reason, to be used by them upon all, as upon any one day of their lives?

15. Especially as by means of a due attendance upon the daily service, provided it be *sincere*, their souls are kept in an *habitual readiness* to receive their summons, whenever
sent

sent to call them out of their bodies, to join with Saints and Angels in the worship of God, in his immediate presence.

And in truth, I know not in what other light we can set the daily service, so likely to recommend it to the daily use of the pious and devout Christian, as by thus representing it to be, what in fact it is, a *daily preparation* of him for that service in heaven, which when once begun, shall never have an end; when those hours which the scripture calls *hours of prayer*—hours which we are too apt to think *long*, shall be lengthen'd, not into days, or months, or years, but into *endless* ages of devotion.

Then *private* prayer and private praises, (which some men, otherwise very good men, may content themselves with here, to the neglect of the daily service, shall be no more; but all shall be *publick*—one universal *chorus*.

And can devotions be too frequent, that are to prepare them for *perpetual* worship? Shall they not, the more they habituate themselves to the one, be the better fitted for the other? This is the end and this the effect of habit and use in other cases, why not then in the case before us? Shall not those praises be, at least *daily* now, that are to continue hereafter, even till days, and years, and time itself shall cease! When the adoration of glorified creatures, celebrating the glories of their eternal Creator, Redeemer and Sanctifier, shall be as
endless.

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endless as infinite duration ; that is to say, as endless as their own existence ?

Who, *my Brethren*, would not spare an hour or two every day of his life, to be spent, to be religiously and devoutly spent by him, in the daily service of the church ; when he considers that the religious and devout use of it *qualifies* him to join with Angels and Archangels, even with all the company of heaven, in lauding and magnifying the name of God ? in *evermore* — not as now, once a month, once a week, or once a day — but in *evermore* praising him, and saying, *Holy, holy, holy, Lord God of Hosts !*

Blessed God ! enlarge the faculties of our souls, to fit them for their part and share in the joyous harmony of these Hallelujahs in thy heavenly kingdom : to which nothing upon earth bears so near a resemblance, as the solemn services of devout Christians uniting in the publick worship. And the greater their number, and the more frequent the returns of their worship, the nearer still is this resemblance.

But alas ! what similitude, what proportion is there, between the *whole Host* of heaven, singing eternal praises to God, and an *handful* of men joining in our daily service ! Is there any foundation for a *comparison* between the numbers composing this celestial choir, and between a congregation, consisting, it may be, of no more than two or three persons ?

sons? Or what returns of our publick devotions, less frequent than *twice* a day, can give them any sort of resemblance to an *endless* worship.

16. Again; we profess to believe, the *Communion of Saints*— of the Saints on earth one with another, and with the Saints in heaven. But how ill is this communion kept up on our parts, whilst we so seldom maintain it by publick prayers and praises one with another, and of course so seldom with the Saints above?

17. In a word, is it at all likely we should be qualified for an *indefectible* worship, whilst we suffer ourselves to be so deficient in a *temporary* one, which is to *prepare* us for it? No, *my Brethren*, believe me, there must be *habits* of publick devotion fix'd and riveted in our souls; habits that must remain in, and go along with them into the other world, or they never will be prepared for a joint-worship, incessantly to be performed there.

For what the Apostle says of *charity*, is as true of *piety*, that it *never fails*: the exercise of it by pious souls, translated into heaven, is but a *continuation* of it, as exercised by them here upon earth, though exercised there to far greater degrees of perfection.

The same Apostle pronounces men blessed that *die in the Lord*; for this remarkable reason, because, says he, *their works do follow them*: or, as the words may rather be render'd, do *accompany* them; that is to say, because

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because the habits of piety and charity, contracted by their souls whilst in the body, are convey'd together with them into regions of happiness; both *qualifying* them for it, and *constituting* no small part of it. So that, as another scripture saith, *No man without holiness*, (habitually and indefectibly inherent in him) *shall see the Lord*.

And are not all these, *my Brethren*, arguments for the *frequency* of our publick devotions; that the frequency of them may beget, the usual effects of frequency, *facility* and *permanency* in them; and the *will* of our heavenly Father (whose will it is that men should *unite* in the worship of him) may be done by us on earth, with that unanimity, readiness and chearfulness, with which it is done by his Angels in heaven, uniting in the adoration of him.

18. Once more; as the services we pay to God are always the *more acceptable* to him, the more *voluntary* they are; an attendance on the daily service must, in a particular manner, on that account, recommend us to his favour. For though a provision is made by our church for a daily publick worship, to give all its members an opportunity of joining daily in it; yet I know of no *penalty* there is upon persons neglecting it upon the *week-days*: whereas the laws have provided one to be inflicted upon the neglecters of it on the *Lord's day*. Where, then, men join constantly in this service upon the week-days, they

they may well be presumed to do it, not by *constraint*, but *willingly*; they may well be presumed to do it (being men otherwise of fair characters) purely out of a sense of religion: not for ostentation, not through fear of the law; much less, in these times, in compliance with fashion or general custom.

And as no kind of *coercion* is used, either by church or state, to enforce an attendance on the daily worship, (highly right it was there should be none) it is readily confessed, that after all perswasion and entreaty concerning it, and after all the reasons and motives that have been offered for it, the matter must, in the ultimate resort, be left to the *consciences* of men, to their own reason and discretion, as best judges of the necessity of their avocations from it.

Nevertheless, considering the general neglect of it, by all sorts of men amongst us, it is high time their consciences should be *awaken'd*; it is high time to put them in mind of a duty, which they appear to be so insufferably unmindful of.

Many duties, I am persuaded, are omitted, not with *settled intention* to omit them, but for want of mens knowing, that is, for want of their looking upon and considering them as duties, and for want of being duly told of them as such. And perhaps, with respect to nothing are the words of our church in her daily confession more true, than with respect to the neglect of her daily service — *We have left*.

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left undone those things which we ought to have done.

Were places of *publick resort* for *recreations* and *amusements*, places daily increasing, in and about this *Metropolis*, as much to the neglect of the daily service, as of necessary worldly business, (besides other evil consequences of them) to be no more frequented, than the house of God is, on the week-days, (not to say, on the Lord's day) the *proprietors* of such places would soon find themselves obliged to shut them up; as too many of our churches remain for no other reason shut, but because, when open for the daily service, none, or so few, will give their attendance upon it.

Well, but this matter, it has been confessed, must finally be left to the consciences of men. Accordingly, to your consciences, *my Brethren*, I refer it: Yea, I am glad to have it so referr'd; since then it may be hoped, that serious and well-meaning persons (the persons to whom I write) will make matter of conscience of it. — To them I presume to offer but one caution upon it, as so referr'd; that is to say, that as a matter of conscience, they would take a scrupulous care not to be *too indulgent* in excusing themselves from coming. Their common excuse, I am aware, will be, That *business* hinders them. — But too indulgent surely they are to themselves, if they mean, that this should be taken as an excuse for a *total* or for a *general* absence.

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for it is not to be imagined, they are at all times so engaged in necessary business, as to be deprived by it of *all* leisure to come.— They can find leisure for *amusements*; they can find it for *diversions*, even at the known hours of daily prayer; and be, I am sorry to say it, at much greater *pains* and *trouble* to come at the one, than is required to come at the other. It must be concluded then, that they might find it also for an attendance upon the daily devotions. They can be at *Coffee-houses*, at *Taverns*, at *Assemblies*; they can and do pay and receive *Visits* one from another, *at such very times*. Consequently, worldly business does not *always* prevent them; since, if it did, it would as necessarily prevent them from giving attendance upon their *amusements* and *pleasures*, as upon the *daily prayers*.

But here I expect it will at least be whispered among you — What? are we to be allowed *no* time for amusements: but must all the little leisure we have from necessary worldly business, be laid out upon the service of the Church?

Mistake me not, *my Brethren*, I am not so rigid; neither am I so refined. There is, I am persuaded, if not to *all*, to *most* men, leisure time enough for *both* these. And I am content that a much greater part of it should be employ'd in innocent amusements and refreshments, than in the service of God. Though this I must add, that the little part.

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of it which men spend, provided it be devoutly spent, in his service, will make their amusements and refreshments a more sincere pleasure unto them, than if the whole of it had been spent in *them*.

Put the case, it may so happen, that an attendance upon the daily devotions cannot at certain times be given, without some *inconveniency* to us: what does our attendance in such case argue, but a sense of our obligation, and a pious resolution in us, that a *small matter* shall not prevent our discharge of it.

II. And yet after all, there may be (the *second* thing proposed to be consider'd) *sufficient reasons for dispensing, in certain cases and circumstances, with this attendance.*

And therefore I do not mean, by any thing advanced throughout this *Essay*, to insist, that persons, whose daily subsistence depends upon their daily labour, are to neglect it, to make way for an attendance upon the daily devotions. Such men are serving God in serving themselves and families, by a faithful discharge of the duties of a laborious life: with which discharge, a daily attendance upon publick Prayer, or Preaching, must be often found incompatible. — The Gospel places a *Religion* in labour, whilst it teaches us to construe services done unto men, as done, through Christ, unto GOD. Nay, for the comfort and encouragement of the *honest*
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Day-labourer, it has entitl'd him, thro' the same channel, to a reward of his labours, infinitely superior to the hire for which he serves.

And as God indispensibly requires labour from men, especially from men in *low* stations; he cannot be supposed to expect any *great* portion of their time for publick worship, on those days which he has appointed for daily labour.

What time they can really spare, they will do well, if they have opportunity, so to employ: and some spare time, it may be imagined, some of them may have; at least some part of the day, either before their daily work begins, or after it is over.

It is observable, that whilst *Zacharias*, the Priest, was burning incense in the temple, at the time of Divine Service; the whole multitude of the People are said to have been without, *praying*. Now in this multitude, there must be supposed many who had worldly employments, Professions and Trades; many whose whole livelihood depended upon their daily labour: and yet we there find, they gave their attendance on the daily sacrifice: which answering to our daily service, by parity of reason, it may be argued, that the laborious Poor *amongst us*, might also find leisure, consistently with their daily work, for an attendance upon the daily devotions; and where they can find this leisure, there

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they ought, opportunity offering, to make use of it.

But yet, I cannot prevail with myself to press this as a matter of *indispensible* obligation, upon persons doomed by providence to earn their daily subsistence by the sweat of their brows. If men in their situation and condition of life, fail not to commend themselves, and the work of their hands, to the blessing of God, by *private* or *family* Prayer, Morning and Evening, at home; and are constant at Divine Service on the Lord's day; the necessary attendance which their worldly business on the week-days requires of them, will plead, in the sight of God, and of all reasonable men, their exemption at such times from the *publick* service: where their attendance upon the one, would be, as is here supposed, inconsistent with their attendance upon the other.

The same allowance must be made to persons employed day and night, it may be, in laborious *manufactures*; — to persons bred up in *husbandry*, and in *country* business, to them and to their servants; many of which are so far removed from the *common place* of publick worship, that, supposing what is not to be granted, their worldly employments would at all times give them convenient leisure to attend; yet their *great distance* from their Parish Churches must render it highly inconvenient: nay, it would necessarily take up

too large a portion of their time in going *to* and *from*, besides attending *at* them.

Again, if *Servants* and *Apprentices*, to whose daily labour their respective *Masters* have a right, should, instead of *labouring*, spend their time in attending upon these weekly devotions; their *Masters*, I apprehend, would be justified in the sight of God and men, for calling them to account for it; in case, as is here supposed, such time could not be so spent without *great detriment* to their Master's business: and especially if such Masters, according to their duty, make use of *Family Devotions* for the Benefit of these Apprentices and Servants, as well as of themselves, and their Wives and Children.

The *Governors of the Church*, as Guardians of the established Religion, would have been greatly to blame, had they not reach'd out to all its Members *opportunities* of daily worship. And yet it could never be their intention in so doing, to expect a daily attendance upon it, where it would be extremely inconvenient, if not impracticable, to give it. — In such case we are content, provided it be a *general*, an *habitual*, or even a *frequent* one; that is to say, an attendance oftener given than withheld.

At the same time, I make this very favourable construction of the *Order* of the Church; there are, no doubt, examples of good and pious Christians amongst us, complying with the very *letter* of it, day by day,

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for a long course of years; where sickness, or some other urgent cause, has not prevented them.

But as instances of this sort, it is to be feared, are not very common, I should rather expect to find them amongst the *other* sex; especially as we have a scripture example of it in *Anna* the prophetess, the daughter of *Phanuel*; of whom it is said, (*Luke* ii. 36. *that she departed not from the temple, but served God night and day.*

Where observe, first, that a daily attendance upon the service of the Temple, is expressly said to be a *serving God*: an observation much in favour of our Church's institution of a daily service. Observe, secondly, the *age* of the person that gave this attendance: *St Luke* calls it, as well he may, a *great age*; for she was, it seems, *about fourscore and four years old*; and yet notwithstanding the greatness of her age, or the infirmities of it, she served God in the Temple night and day. Surely, persons ready to catch at every little handle, to hinder themselves from coming to *daily Prayers*, preserving in their minds this remarkable instance of a constant frequenter of them, must be ashamed of their idle and frivolous excuses. Observe, thirdly, that the expression — *serving God night and day* — implies nothing more than a constant attendance *at stated hours*, upon the morning and evening worship. The same may be understood of parallel places of scripture,

Scripture, importing *continual* prayer : which being delivered in the form of a command, make this attendance the duty of Christians.

Nevertheless, I was speaking of the reasonableness of *dispensing* with it, with regard to persons in *necessitous* circumstances : to whom it must yet be observed, that the less leisure they have for this attendance on the week-days, the more ought they to think themselves obliged to give it on *that* day which God hath set apart for the publick worship of him, by all men indifferently and alike. — That since he has indulged them *six days in seven* for their honest labour, he will most assuredly expect the *seventh*, or *one in seven*, to be dedicated by them to his honour and service. No encroachments upon that day will be allowed of, or conniv'd at by him ; it is a day of *holy rest* from all their worldly labours, to be employed by them and all men, as far as they have opportunity and ability, in labours of Love, in acts of Mercy and Charity to their Neighbours, as well as in acts of Piety and Devotion to God.

And yet, who so apt to make encroachments upon the *Lord's day*, as men disused to an attendance upon the *daily Service* ; as worldly-minded men, employ'd in the business of their worldly callings the whole week beside ? *That*, they first plead as a reasonable excuse for their non-attendance upon the daily Service, and then most unreasonably

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plead it also as a pretext for their neglecting the service of the Christian Sabbath. They *must* have, they tell you, some recreation, some refreshment. *Business* will not let them have it on the week-days; and therefore they presume God Almighty will be so good as to excuse them, if they take it upon *his* day; though to the neglect of his worship, and in contempt of his appointment of it.

But now, though it may be thought highly reasonable to exempt *the industrious Poor*, from a constant attendance upon the daily service, where such attendance would *interfere* with their daily work: yet as to persons of *more leisure*, and in *more opulent circumstances*, there cannot be the same reason for this indulgence: an indulgence with regard to the Poor purposely taken notice of, because of the *Enthusiasm* of the present times; which is calling them off from hard and useful labour, to attend upon such religious exercises, as neither the laws of God nor men require of them: in consequence of which attendance, they too often neglect such concerns of themselves and their Families, as are as much (if not more, on week-days) their *duty*, as the publick worship and service of God is. For since the same God that requires the one, has required the other also, the one is as much to be performed as the other. And it was never the design of any Religion, least of all of the *Christian*, to give men

men leave to neglect the duties of their worldly callings.

It is true, Christ in his Gospel has promised to bestow temporal blessings upon men, for seeking first the kingdom of God; that is, for their making the concerns of another life their principal care. A care in all reason to be expected from *Christians*, since they profess to believe, that the very end for which the present life was given them, was in order to prepare them for that other. And by the way, how can they prepare themselves for it better, or give more convincing proofs of their seeking first the kingdom of God, than by a due attendance upon his daily worship? — But still, at the same time the Gospel promises these blessings, it supposes and requires the use of an *honest industry* to obtain them. No man in his senses ever so understood this promise, as if a *miraculous* Providence was to impart the comforts and conveniences of the present life, to good and pious men, without any endeavours of their own to obtain them. The promise is fully made good, if God, moved by their early piety, *interesteth* himself, as no doubt he will, to give, what he is so able to give, a *successful issue* to these endeavours. This promise therefore can be no good argument, why men engaged in the low and servile occupations of life, should be taken off from an attendance upon them, even for the sake of serving God upon those days of the week,

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which his commands, and the occasions of civil society, require them to employ in the exercise of their worldly callings.

Those few good and pious men, who make it their practice to attend the publick Service *twice* a day, either at their own or at some other church in their neighbourhood, as the different hour for it in different places may best suit their worldly affairs, usually meet with much the same number and sett of poor people *at them all*; running from church to church, it may be, two or three times every morning and evening throughout the week; by this means, in a manner taking up the *whole* day in this attendance; especially at the *doors* of the church, as if they expected to get a *livelibood* by it, from the alms of other frequenters of the daily Service; who are generally disposed to add Charity to their Piety.

Now here it may be ask'd, whether there be any *real Religion* in all this attendance of these *poor People*? Why I answer, first, that I know of no laws of God or men, that have made such an attendance their *duty*: And whether they thus attend more to serve God than themselves, must be left to their *consciencs*. I will rather conclude the former of these; as I would not discourage any thing that has but the appearance of good.—Not to give this for another reason, because if we were to discourage this attendance in these Poor; it is to be feared many of our churches would sometimes want a *congregation*.
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But yet, I answer further, that if any of them have *family concerns*, that at such times require their application and labour; this attendance in them at different Churches on the same Service *over and over again*, is so far from deserving commendation, that it deserves to be blamed.

Probably, the sincere and well-disposed part of these poor People, attending thus often upon *Common Prayer*, purely out of a principle of devotion; may have been led to imagine it their *duty* so to do, from the literal import of those Scripture passages, that speak of *praying without ceasing*, and the like—but these, we have seen, are fairly capable of a less rigid construction.

And it is observable that *our Church* herself, at the time she appointed a daily Service; has required every Member of it “daily to do his duty in that station of life in which Providence has placed him.”

Where *both* these may be done, there, no doubt, she requires both: and because she has required both, she must take it for granted, that both *may* be done, very consistently with each other: but where they cannot, as *may* sometimes be the case, there, I will presume to pronounce for her, she gives daily necessary labour the preference to her daily Service.

A Service which, it may reasonably be understood, was principally intended by her for the use of persons blessed by God with *great leisure*;

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leisure; many of them, perhaps, with an entire freedom from secular employments; having their *whole* time at their own command, or little or no part of it taken up in the employments of the world: or blessed with such an *affluence of fortune*, as puts them above the necessity of getting their daily bread by their daily labour. *Gratitude* to their great Benefactor, the Providence of God, must prompt them to spend a good part of the leisure he has given them, in his service; in which also they will find both their present and future account: especially at the approach of that great *change* which they are ere long to make.

And here, *my Brethren*, I cannot but take the occasion to speak of a *pious practice* of some amongst *You*, much to their praise; who, after they have obtained a reasonable fortune, by the blessing of God upon their honest industry in Trade, have in the advance, or towards^e the close of life, *retired*: not from the world, but yet from the hurry and business of it: (A retirement that has been no small Argument in them of a grateful and contented mind) purposely to enjoy more opportunity and leisure for practising *the one thing needful*: for religious exercises; for *examining and proving*, according to the advice of the Apostle, *their own selves*: after they have examined and proved, and settled to their satisfaction, their worldly accounts. In a word, for a more constant and uninterrupted

rupted attendance upon the Service of the Church, on the week-days as well as on the Lord's day. An attendance which a multiplicity of business will be exceedingly apt, as they must have found, to prevent.

Indeed, a life thus retired is best fitted, as for other religious duties, so particularly for a daily attendance, where opportunity is given of attending daily, upon the publick devotions. — Such an attendance, how much soever to be wished, is hardly to be expected from men of very great worldly business, of great publick employments, and of general and large acquaintances. The keeping up a constant intercourse either with the *trading*, or with what is commonly called the *polite world*, will unavoidably occasion some letts and hindrances, even to men the best disposed to give it: and in such cases we must be content, provided they are *but* some.

It is admitted then, that letts and hindrances will unavoidably happen, to men the best disposed to give a daily attendance upon the daily devotions; especially where the *common hour* for them, as must be the case in *Parishes*, is fix'd and stated, and is and must be one and the same to all the Inhabitants.

However, men of *Families* and *Fortunes* (whose place of abode is usually at some distance from the *parochial* place of worship) may easily obviate this inconveniency, with respect to themselves and Families, by providing for their use *domestick Chapels*, (as
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some of them to their honour have done, and all may do) for the celebration of the daily Service; at a *sett* hour, but yet to be *varied* by them as any urgent occasion may require.

Besides these Chapels, blessed be God, there are also *private Houses*, in which good and pious persons, of the *other* sex especially, true lovers of the Church of *England*, and of her daily Service, have it regularly and duly performed, by their *own Ministers*, or by the ministration of some other persons in *Holy Orders*, every day of the week, for the use of themselves and Servants; when deprived of the opportunity of joining more publickly in it, either through infirmities of age, or by some other unavoidable causes.

So that, after all, perhaps, these things consider'd, the case of the *daily Service* of our Church may not be altogether so bad, as our zeal *for*, or as our enemies zeal *against* it, may represent.

And, in truth, this Service (one great excellency of it) is admirably contrived, as well for *private* as for *publick* use: and the more men accustom themselves to the first of these uses, the better qualified and disposed will they be to make the last use of it. So far is an habitual acquaintance with it in the *family* or in the *closet*, from causing any dislike to, or contempt of it in the *congregation*.

A Service always to be spoken of *with gratitude*, by every Member of the Church; as reaching out unto them opportunities of
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daily edifying and improving by it. — A Service, always to be spoken of to the *honour* of our Church; as a provision for the Devotions of her People *peculiar* to her: inasmuch as daily publick worship is no-where, that I know of, kept up amongst any of the various Sects of *Dissenters* from her communion. (Of all which sects it may, I trust, with truth be here averr'd — that the farther their way of worship *recedes* from the manner and form of worship prescribed by our Church, the nearer approaches they make to *Enthusiasm*; and usually are the first *followers*, if not the *ringleaders* of it.)

And yet some amongst them, though destitute of this daily means of *Divine Grace*, have had the assurance to found their separation from us, upon a pretence of *greater edification* to be met with in their *Meetings* than in our *Churches*.

Now as these very men readily allow there is nothing *unlawful* in the terms of our Communion, nothing *sinful* in our daily Service; in Christian Charity we invite, we intreat them to come *constantly*, since they can come *occasionally*, to it; and since they have no *daily* publick worship of their own to go to. Let them come, in imitation of the *Conformity* of many of their *Teachers*, and seriously and devoutly join in it; — and then say, upon their own conviction and experience, whether great edification and great spiritual improvement, is not to be reaped from

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from such an use of our daily publick Service.

A Service (I am constrained to mention it) that by the pious liberality of the Parishioners of this *united Parish*, has been performed in it no less than *three times a day* throughout the year. — And as ye, *my Brethren*, are liberal Contributors, to give, as well *Inmates* and *Lodgers* amongst yourselves, as other Persons and Parishes (for which they are your debtors in Christ) opportunities of joining thus often in the publick Service; it will be presumed and expected of you, of *you* especially, that ye readily and constantly make use of them yourselves. For should ye (forgive the supposition) neglect to embrace the opportunities which ye give others, and which they embrace, would ye not be a reproach unto yourselves? and would not your Liberality in this respect be thought to have more of *ostentation* than of true *piety* in it? so far, I mean, as all or any of you may have real leisure to attend, and yet neglect it. For no doubt there is a merit in reaching out to *others*, who have leisure, these opportunities, though ye yourselves should have none to embrace them.

And yet, methinks, where Members of the Church of *England* have, as by the situation of your church ye have, the *most convenient* opportunities of joining, *twice* at least every day throughout the year, in the publick Service; it may be expected, that few

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of you will be so far engaged in necessary business, as to be deprived by it of reasonable leisure for joining *one*, if not *both* parts of the day in it.

This, it is readily confessed, is done by some of you; but more, many more, might be added to the number; for, to speak the truth with a freedom, I trust, not unbecoming a Minister of the Gospel, *your spiritual Pastor*, upon such an occasion to speak it; I cannot refrain from taking this publick notice to you, *my Brethren*, (at the same time allowing you all your just commendations) how *shamefully small* the number of frequenters of the publick Service, upon the week-days, is amongst you; even so small, that was it not for the attendance of persons, and those very few, of other Parishes; we must sometimes want even such a Congregation as our Lord describes in those words of his in *St Matthew* xviii. 20. when he saith, that *where two or three are gathered together in his name, there he is in the midst of them.*

Comfortable words, no doubt, to the daily frequenters of the daily Service; words that carry with them a strong motive to their perseverance in this pious practice: words that supply the *Ministers* of the Gospel (whose duty it is to attend *continually on this very thing*) with a powerful reason against being wearied out, against being quite dishearten'd from all further celebration of the daily Service, by the *total* non-attendance of so many
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of their People upon it. — Words that are, both to *Pastor* and *Flock*, a great argument for the *continuance* of the daily Service, tho' so small is the number of the daily frequenters of it. In short, words that carry with them a mighty encouragement to Christians *in general*, to assemble themselves together for daily worship.

And yet all these considerations admitted, still they are words, that at the same time carry with them likewise a severe rebuke of all those that *neglect* it. For the fair and natural inference from them is this; that, if where no more *than two or three* are gathered together for this worship, there, nevertheless, Christ is in the midst of them; how much rather, where the numbers are far more considerable? — Surely, *my Brethren*, ye do not so understand our blessed Lord, as if two or three of you were to be a *religious Committee* for your whole Parish?

Besides, by the way, the *time* when this was spoken by him, deserves to be considered. It was at a time, before the Christian Church was *established*; when the number of Christians was comparatively few, even so few, that two or three might be supposed to bear *some* proportion to the whole number. At least at a time, long before it was taken, as it now is, into the protection of the *civil Magistrate*; and whole Nations, this among many others, are become *Christian*. And when they are so, the number two or three,

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in any *populous* place, bears no proportion to the whole number of *Inhabitants*; in which there are often so many *hundreds*, it may be so many *thousands*. And yet, alas! little more than that number, the number of two or three single Persons, is all, is the whole number, that at this time of day, in a *Christian*, in a *Protestant* country, composes a *Christian Congregation*, upon a week-day, in the very *heart* of this *Metropolis*; for shame, and to our shame be it spoken: when a greater number than this may reasonably be expected to join daily in *private Family Devotion*. Nay, I make no doubt, but that a greater number of *Christians* assemble daily for *Christian worship*, even in countries where *Christianity*, instead of being the Religion of them, is but *connived at*, is at most but *tolerated*; nay, where it may be under *persecution* from, instead of enjoying the protection of *States*.

Those amongst you, *my Brethren*, who attend at *other times* of the day; those amongst you who are necessarily engaged in worldly business at *that hour* of the day at which I am usually present, and till hindered by an ill state of health, have usually *officiated*, are not at all included in this complaint.

But yet, what shall be said in excuse for men, who without any reasonable cause, absent themselves *throughout the whole Year*? And this is true, not only of single Persons, but of whole Families; many of which (to the

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the best of my recollection) I profess unto you, I have not seen within your church-doors, either at the Morning or Evening week-day service, lo! for *these fifteen years together.*

These things, Brethren, surely *ought not so to be.* — Brethren, by name and outward profession, and Fellow-members by admission, into the best and purest Church in the Christian world; and yet habitual and constant absenters from her daily worship.

And whilst I am blaming you for that, for which surely ye are justly to be blamed, for your daily neglect of the daily Service; how shall I acquit you of blame on another account? I mean, on account of *your neglecting to bring your Children to church for Publick Baptism?* Considering, and I here consider it, only by the way, the manifold opportunities ye have of doing this with great ease and conveniency to yourselves, and with great safety to your Children; and all this, in consequence of the celebration of the daily Service in your church; always *twice*, sometimes *thrice* a day, throughout the year.

Lived ye, *my Brethren*, at any *distance* from your Parish Church, or was the daily Service performed but *rarely* at it, there might be some shadow of excuse for you; but surely persons in your case and circumstances must be utterly inexcusable: and the more blameworthy are you, because hereby ye set a very bad example to *Country Parishes.*

For

For what reason, think you, did the Parents of the *Child Jesus* bring him into the *Temple* to be presented unto the Lord? Might he not have been so presented any where else; at the *Inn* or *Stable* wherein he was born? with as much propriety as *Baptism* (by which Infants are presented unto the Lord) be performed, as it sometimes is amongst you, in an *Inn*, or at an *Alehouse*; because, *forsooth*, Parents will have it so: though contrary to *Order*, though contrary to *common sense*, and oftentimes to *common decency*?

Nor is this, however it may appear to you, any *excursion* from my subject: For were ye, my *Brethren*, once to become frequenters of the daily Service, few, I am perswaded, if any of you, would ask of us so *absurd* a thing, as is the ministration of publick *Baptism* (appointed to be administer'd in the *Congregation*, and no where else) in your private houses.

And I am therefore perswaded of this, because I observe, that none amongst you, except those few who are constant frequenters of it, take any care to bring their Children to church for Baptism. They that are obedient to one of the Orders of the Church, will not be disobedient to the other Order of it. — I entreat you to lay this point seriously to heart; and may God give his blessing to it, and to your reflections upon it.

The most likely way to recover men to a sense either of this duty or of that, which is the

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the subject of this *Essay*, and to which I now return, is for the *principal* and *leading* men in a Parish first to set the example; and *inferiors*, always fond of imitating their *betters*, will be ready to follow it.

And by this means, in time, an attendance upon the daily Service may become as much a *fashion* and *custom* as any other: and surely a more *laudable* one it would be, than most of the common customs and fashions of the age are. — There are places, at certain seasons of the year frequented by some of you, *my Brethren*, (even places for publick *amusements*, as well as for restoring *health*) witness *Bath* and *Tunbridge*, where this, in fact, is the case; where a non-attendance on the daily Service has been, and I trust still is, accounted a *disreputable* thing; a scandalous and an offensive singularity.

Indeed there is *one* part of the day (with great pleasure I here take notice of it) in which such numbers of both sexes usually frequent the daily Service *at your church*, as well deserve the name and character of a Christian Congregation. A very comfortable sight this; yea, a glorious, because oftentimes a very great appearance in the house of God: so great, that I have known it far exceed the number of worshippers in it, even upon a Lord's day. — Here both *Master* and *Servant* may meet together, after they have discharged the duties of their respective relations in their worldly callings. — Here the
industrious

industrious Trader, whom necessary business may have hinder'd from attending at any other part of the day, finds leisure to attend at this; and before he meets his Neighbours, at the usual place *for an hour's refreshment in the evening*, takes care first to meet his God, and to refresh his soul with the service of the sanctuary.

Nay, how often have we seen the *honest day-labourer* here, oftener perhaps than we have seen his *Master*; though wearied with the toil and drudgery of his daily work: the *good man* remembereth them no more, for joy that an opportunity is reach'd out to him, of lifting up his hands and his heart to God, at this Evening Sacrifice of praise and thanksgiving; at which the *poor and distressed* pour out their complaints, and shew him of their trouble, addressing themselves to his Compassion and Mercy in the Prayer of the Church *for all sorts and conditions of men*. Here, according to the command of St James, the *afflicted* pray daily for a deliverance from their affliction, or for patience to support them under it. — Here the *merry in heart* sing Psalms of thanksgiving to God, the fountain of their chearfulness and mirth. — Yea, according to the advice of St Paul, *the word of God dwelleth plenteously* in the whole Congregation; pious men and pious women making a conscience of going to bed, before they have recommended both Soul and
Body

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Body to the divine protection, in the service of the Temple.

And, I trust, *my beloved Christian Brethren*, that ye (*ye*, by whose Liberality, much to your honour be it spoken, publick Prayer at *this* hour is entirely supported) are of this number; that ye contribute your just *proportion* at least towards it. It would be a great reflection upon you, greater upon you than upon any others, to be wanting in your attendance; especially as it is to be given at a leisure hour, *at seven in the Evening*: and when considerable numbers from more distant parts can and do give theirs.

But, considerable as they usually are, the *Tradition* of your Parish tells me, they have been in *former* days, I wish I could not perceive it also in *my own*, far more so. — The decrease, it becomes me to conclude, has not been owing so much to a non-attendance in you, as to the general neglect of the week-day publick worship, which is daily increasing throughout this City.

Men that urge *business* in excuse for their non-attendance at such hours of the day as are usually taken up in business, must not be allowed this excuse at *an hour* when the business of the day is *over*, with great numbers at least of the working and trading part of them.

And here, having mentioned *your pious Liberality*, employ'd in supporting the publick

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lick Prayers every Evening throughout the year, give me leave to take occasion to make one reflection from it; which is this, — that though many and great are the *Charities* with which this *City* abounds; yet few, comparatively, are the publick acts of *Piety*, and of a religious zeal, *like this of yours*, to be met with in it. And yet, what could a good and pious man do more pleasing to God, than by promoting this institution of a daily publick worship by the Church? If building a *Synagogue*, or place for performing this worship in, merited from the *Jews* a particular recommendation of the *Centurion* to our blessed Lord; can *Christians* think, that the making some provision for the support of the worship itself, can be less acceptable unto him?

Should it be said, That the daily celebration of the daily Service is already made by the Church the parochial Minister's *duty*: I own, as opportunity serveth, it is. — And yet, surely, she has not excluded him from any temporal consideration, that the pious gratitude of the People, daily frequenters of this worship, may be disposed to make him for it; especially in *a City*, the too common case in Cities, where his legal income, *in lieu of Tythes*, bears so great a disproportion to the circumstances of its Inhabitants.

Ye, *my Brethren*, (I cannot mention it too often to your honour) as to the *Evening* Prayer, and as to a great part of the *Morning*

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too,

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too, supply the want of such a Donation at a *parochial* expence.—An example, like many of *yours*, worthy of the imitation of other Parishes in this City, and more especially of Parishes in the *Suburbs* of it; which are so much larger than yours, and consist, many of them, chiefly of *poor working People*: some at least of which would, no doubt, be glad of a convenient opportunity, after the laborious work of the day was done, to close the night with joining in the publick Devotions: others would be brought to it from the example of their neighbours.

III. Which leads me to take notice, as was proposed in the *third* place, of *advantages* and *good effects* (besides those which have been already incidentally mentioned) *arising from an attendance on the daily Service*. — And surely very great ones are to be expected from it. The minds of men, of the common people in particular, might thereby, through use and habit, be brought to a *better sense* of Religion, and to more serious dispositions and thoughts, than what at present too many of them seem to have.

By *accustoming* themselves to call upon the *name of the Lord* in the Congregation, they would, no doubt of it, by degrees, be brought to abstain from that abominable custom, which at this day, and never more than at *this*, prevails so much amongst the lowest sort of the people, of *profanely cursing and swearing*

swearing by that holy Name, almost with every breath they breathe. A wicked practice, which *frequenters of the daily Service*, amongst the *lowest* degrees of men, are seldom, if ever guilty of. — The very attendance upon it, if they attend with any degree of seriousness, must be a check upon them, and a guard against it.

Again, there are, I am afraid, too many instances of persons *casually* attending the publick worship upon the Lord's day, but *constantly* neglecting it upon the week-days; who by their deportment too plainly discover, they give nothing more than a bare attendance, than a *bodily presence* at it. They literally *go to church*; not as to a place of *publick worship*, but as to a place of *publick resort*: for they put not on so much as the appearance of worshippers, but behave at it much in the same, if not in a worse manner, than they do at a *common Assembly*.

Now one end of making this remark, is to introduce the following from it; that there are few, if any, to be met with, among persons *frequenting the publick worship upon the week-days*, who are subject to this charge: by a daily attendance they have gained an *habit* of being, what frequenters of the publick worship ought always to be, *serious and devout*, as much at one time as at another; always resorting to the house of God, considered and respected by them *as the house of prayer*.

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And when men resort to it under this consideration and respect, they will of course be upon their guard against inattention and absence of thought; they will of course look upon themselves as *interested*, and as having a *share* and part in the publick service: and not behave with the indifference of *unconcerned Spectators*, or with the indecency of *pro-fane Libertines*.

Nay, I will venture one step farther, upon the strength of this remark, and undertake to answer for it, that we should soon perceive less lukewarmness, and less want of fervency, than we now do, in our Congregations *upon the Lord's day*; in case the *daily Service* was more generally frequented than it is: since the *present frequenters of it*, few in number, are, almost all to a man, very serious and devout.

It was before observed, that a constant neglect of the publick worship on the Lord's day, would very likely be attended with a constant neglect of it on the week-days.— And not unlikely is it, for a constant neglect of it on the week-days, to introduce a proportionable neglect of it, even on the Lord's day; so natural is the transition from transgression to transgression, from the breach of one duty to the breach of another; of a less to a greater, especially when they are both of the same kind.

Thus much at least may be averr'd upon the authority of *experience* — that, generally speaking,

speaking, the most constant frequenters of the publick worship on the week-days, are also the most constant frequenters of it, and of the *holy Communion* upon the Lord's day: they that can find leisure for the former, will very seldom, if ever, give themselves leave to want it for the latter.

Yea farther; Amongst the daily frequenters of the publick worship, those of them, I mean, who frequent it upon a principle of conscience, and out of a sense of duty, there are usually more persons of *common honesty* than are to be found in constant and wilful neglecters of it. These *latter*, in their intercourse and traffick with the world, too often discover that they act upon no principle, but allow themselves leave to make all advantages of the ignorance, credulity, and necessity of their neighbours.

Again; rare, if any, is the instance of a *whoremonger*, or of an *adulterer*, or of a *common drunkard*, to be seen in a frequenter of the daily Service: the devout attendance upon it, is a great *preservative* against these great and crying sins, which men no sooner indulge themselves in, but they are usually observed to withdraw from our religious Assemblies. Indeed, there is good reason for us to expect of devout frequenters of the daily worship, that as they live more *godly*, they will also live more *soberly* and more *righteously* than other men do.

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Moreover, it has been before observed of frequenters of the daily Service, that, generally speaking, they demean themselves at church with more *decency*, and with a greater appearance of a sense of *Piety* upon their minds, than men accustomed to neglect the publick Service, in case they at any time attend upon it, are observed to do.

And as a specimen and farther proof of the truth of this observation, I appeal to the behaviour of persons at the *Evening Service at your own church*. It has, I dare say, done your hearts good, yea, if they have any seeds of a religious joy in them, it has transported them greatly, to behold the *pious zeal* with which many (of the poorer sort not a few) have attended upon it. And who can be careless and unconcerned, whilst these are so devout? Devout *Beggars* for mercy and pardon, whom God for Christ's sake will relieve; and whom, I trust, your pious *Liberality* has often relieved too.

Indeed, to do our *City churches* justice, there is, it must be owned, at all times a far greater appearance of *decency* and *devotion* in them, than is usually to be met with in *Country* congregations; in some of which, whether through ignorance or obstinacy, a most shameful disregard is shewn to the publick Service, in the *midst* of the celebration of it.

But to return to the point we were upon—
If the lowest sort of the People in and about
this

this City, were once accustomed to the religious practice of closing the day with *the Evening Service*, at an hour after their daily work was done; as they would have less *leisure*, so would they be less *likely* to waste the remaining part of it at *Ale-houses* or *Gin-shops*, or the like places of riot and expence: yea, as a further good effect of this attendance, they would be more *inclinable* to return from church to their *own* houses: and as a still better effect of it, by the blessing of God, it might be a means of introducing *Family Devotion* there:—A devotion which, I am afraid, very few families make use of, that live in an entire neglect of the daily Service.

Another great advantage and use of such opportunities given to the lower ranks of the People of attending upon the publick Service, after the business of the day is over, or before it begins, would in all probability be *this*; it would keep them *steady* in their conformity and attachments to the *established Church*. Men are naturally biassed in favour of that which they have long accustomed themselves to; and if the daily Service, by means of a due attendance upon it, once becomes familiar to them, they will not easily be drawn off from it into *Enthusiasm* or *Schism*.

Upon these considerations, as well the *prudence* as the *piety* of the Church is conspicuous, in appointing a *daily* Service. For in

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nothing are men more apt to run into *delusion*, than in matters of Religion. *That* is every man's concern, and every man is naturally addicted to it. Devotions of some sort or other, however wild or enthusiastick, the *common People* at least, always have had, and always will have. — Even in times of the grossest Ignorance, there have been great, most probably the greatest *Superstitions*. — And what is superstition, but Religion in *excess*, but Religion in a *phrensy*? It was highly expedient therefore, that daily opportunities should be provided them of joining in a *sound* and *rational* worship, in a worship worthy of a reasonable creature. — And such, I will venture to say, is *the Church of England Service*; as better drawn up than any publick form of worship in any National Church throughout *Christendom*; to guard the mind against *Enthusiasm* on the one hand, and *Indevotion* on the other. — But this by the way.

Blessed be God for the opportunities that are reached out in *this City and Suburbs*, of enjoying the celebration of the daily Service; especially the *Evening*, at an hour when the laborious duties of the day may be presumed to be at an end.

And is it not greatly to be wished, that there were *more*, many more of these opportunities, than there yet are; and that they were to be had at churches situated at *convenient distances* one from another; that an attendance

tendance might be paid with less inconvenience to their respective Inhabitants, and to persons of neighbouring Parishes?—I am apt to think, that had this been the case, there had been much less likelihood or danger of seeing the inferior sort of our people seduced in the manner they have of late been, into *unlicensed Tabernacles and Conventicles*, those seminaries of confusion and disorder, that, to the ridicule of all Religion, as well as to the discouragement and disgrace both of the *Establishment* and of the *Toleration*, are daily multiplying in this City, and in the Suburbs of it.

How great the want of opportunities of joining in the *daily*, especially the *Evening Service*, is in *several large Parishes*, within the Bills of Mortality, will, I conceive, appear plainly, from a cursory view of — *The present State of the daily Prayers* — subjoined to this *Essay*; upon which State, compared with those taken and published in the years 1703 and 1732, several, perhaps not unuseful Reflections, might be made; which, nevertheless, to avoid the *invidiousness* of the comparison, and the swelling this small Tract into a *Volume*, have been omitted.

The Act for building Fifty new Churches in and about this *Metropolis*, was a glorious Act, greatly to the honour of God, and in subordination to that end of it, greatly to the honour of the *times* in which it passed. And had the pious intention of it been completed,

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the opportunities of giving attendance upon the daily Service must, in all probability, have been greatly increased by it.

These, *my Brethren*, are such considerations in favour of the daily publick Worship, and such arguments and proofs of the good effects arising and to be expected from it, as will, I trust, by the blessing of God, have their due influence upon you, by restoring a more general and constant attendance amongst you.

IV. To all which it may not be improper to subjoin (the *fourth* thing proposed) *A reply to such reasons, pleas and pretences*, (besides the *general* one, of *Business*) as may, notwithstanding all that has been said, weigh with some men to withhold their attendance from it.

And first, one reason may be, not because they are hinder'd from giving this attendance *by* business; but for fear it should be an hindrance *to* business: that is, for fear they should be looked upon by the men of the world, as persons having little or no business in it; since they have time enough upon their hands to spare *some*, though it be but a very *small* part of it, for the *daily Service*: And rather than incur this suspicion, they choose to stay totally away from it; though the very time which they might employ in that service, it may be, they are so far from spending in the prosecution of any *business*, that
they

they are throwing it away in perfect *idleness*.

Now it is plain from these mens way of reasoning, and from the whole tenor of their excuse, that they had much rather pass in the world for men of great worldly business in it, than for men constant and regular at the daily Devotions. — Sure I am, there is great *worldly-mindedness* at the bottom of it. And yet surely, there is but very little weight in it, even as a *worldly* plea. For I should imagine, that this attendance, instead of implying a *want* of business, should be an argument of it; should, among serious and good men, be a means of increasing and promoting it; and, in the end, remove the construction the plea is calculated to avoid.

Regularity and *punctuality* in observing stated times of publick Devotion, would be like to yield this conclusion in the minds of those who took notice of it; that men thus punctual and regular in *spiritual*, must be alike punctual and regular in their *secular* concerns: that as they made a conscience of thus paying their duty to God, they must be alike conscientious in the discharge of their duty to *men*. — And never yet was it made an argument, even by the most irreligious man alive, against employing his neighbour in any trust, or against dealing with him in the business of his profession or trade, because he had the character of a man of sincere Piety. — Quite otherwise; it may be an *help*,
but

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but never can be a necessary *hindrance* to him in his worldly affairs.

This is the first part of my answer to the conclusion of these men, by which they infer, that they must pass in the world for men of no worldly business, if they can find leisure to attend upon the daily Devotions.

By which answer, I would by no means be understood to say, that necessary worldly business is *at all times* and *at all adventures* to be postponed or neglected, rather than men of Professions and Trades should at *any* time, or upon any occasion, be wanting in their attendance upon the publick week-day Devotions. So far am I from saying this, that I have said rather the reverse of it; namely, that necessary worldly business, where an attendance at the daily publick Devotions would unavoidably hinder the prosecution of it, is to *take place* of them.

To explain myself further by putting a case. — Suppose a *Physician* was to be sent for to a *Patient*, just at the hour for daily Prayers in his own Parish; no man surely would say, that his attendance upon the *Sick* ought to be deferr'd, till he had first attended upon those Prayers.

Neither can it be supposed to have been the *intention* of the Church, in providing a daily worship, to expect that *every* Member should, *every* day of his life, give his attendance upon it. — No such thing.

Never-

Nevertheless, this at least I apprehend must be understood to be her intent and meaning; that *none* of her Members, who have opportunity and leisure of attending, should allow themselves leave *commonly* or *constantly*, much less *every day* of their lives, to neglect it. — That which was intended for *universal* use, must be made use of, by every individual man; by some more frequently than by others, according to the difference of their circumstances and situations in life: but yet is by none to be wholly and entirely neglected; just as if there was no such *Order* for daily publick Prayer at all.

Thus much might suffice by way of answer to the plea of such men, as industriously avoid giving attendance on the daily Service; not so much because it is an hindrance to business, as because it carries with it a suspicion of their *want* of business.

This I am perswaded oftentimes is the *secret*, though not the *avowed* reason, of the absence of men of Professions and Trades from the daily Service.

And because it is so, let me pursue my answer to it a step further, by asking these men, Why (think they) do *Hypocrites* attend the publick worship, but because they find their worldly account in it? And if *bad* men find their worldly account in it, *good* and *pious* men, men attending upon a sincere principle of Piety, how much rather? The one make their worldly interest the *end* of their

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their attendance ; the other do not make *that* their end, but yet equally find their worldly account in attending. For whatever is the motive, the *effect*, as it regards any worldly advantage, must be much the same.

Upon the whole, was it once the general practice of Christians, ordinarily to frequent the daily Service ; such a practice would effectually destroy this wretched plea : inasmuch as it is founded only on the present general *disuse* of the practice. And it would then as much affect a man's character, *as a man of business*, to be known to carry it on, to the entire neglect of the daily Devotions ; as by this way of reasoning it is supposed to be affected by his daily attendance upon them.

Ye, my Brethren, as a *trading People*, know full well, how much *method* contributes to the dispatch of business ; and how necessary for you it is, to have *different* stated times for *different* branches of it ; that there may be no *interfering* of one part or branch with another : but that the succession of the whole may be regular, and without any material variation.

And now, whilst ye are thus adjusting the different parts of the day for the different branches of your worldly business, how easy is it for you at the same time to *select* a small portion of it, and a small one will suffice, for a daily attendance upon the publick worship, the stated time for which is so well
known

known unto you beforehand, and of which ye have day by day due notice.

For though no one general hour, either for Morning or Evening Prayer, is fixed by our Church (as was the case with respect to the *Jewish* worship) but the particular time is left, and considering the different circumstances of places and persons, is very wisely left to *discretion* — to the discretion of the *Minister* — yet *that* time once fixed and well known, and a daily previous notice given of it, one would apprehend, it should be no very difficult matter, even for men in great business, so to order and adjust their business, as to be usually, if not always, at liberty to attend at the known and stated hour.

And after ye have set apart such a portion of your time for the daily publick Service, and have accustomed yourselves so to employ it, ye will expect the *returns* of it with the same readiness as ye expect the return of the several other parts of the day, that are destined by you for this or that worldly business, or for the common and necessary functions of life.

And by taking this method of disposing of the day, the business of one part of it will suffer *no encroachments* upon it by the business of another. — Nay, by this division of your time, by *habit* and *use* ye will soon have made an attendance upon the publick Worship easy and familiar to you ; insomuch that at length ye will esteem *that* as much
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the business of the day, as ye esteem any part of your worldly concerns to be the business of it.

There is, moreover, a peculiar merit in this *appropriation* of a stated and fixed time, and in thus observing a *periodical* return of daily publick Prayer; for it plainly shews to GOD and the world, that ye do not *grudge* him a certain part of every day of your lives; that ye do not look upon the worship of him to be a duty that may be done by *sits* and *starts*, or at an *idle* hour that hangs upon your hands, and when ye may have nothing else to employ it in. — For when this is the case, it is paying surely no great regard to the *Object* of our worship, to spare him no other time for it, but what we are at a loss how otherwise to spend.

Besides — men, who in excuse for their absence, say they have not *leisure* to attend the daily Service, lay themselves open to the following charge; that in their way of thinking and reasoning, *times of leisure*, that is, as I understand them, times in which they have *nothing else to do*, are the *only*, are at least the most *proper* times for the daily worship of GOD: nay further, this excuse seems to carry with it a sort of insinuation, as if daily publick Devotion was to be the employment of the *indolent* and *idle only*; at least of men that have *nothing else to do*. — A strange notion surely of serving GOD, to make his daily Service the employment only
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of indolent and idle men, only of men that have nothing else to do : especially considering that *Indolence* and *Idleness* (setting the want of a sense of Religion aside) do oftener perhaps prevent an attendance upon it than *real business* does. Whereas for my part, I can see no manner of reason why men of a regular application to worldly business, are not every whit as proper to attend upon the daily Service, or why their attendance, *at proper intervals*, is not as reasonable as that of other men.

Having gained the *habits* of industry and attention by their application to *worldly* business, they will be more likely to *exert* these habits whilst giving their attendance upon the *daily Devotions*. They will be more likely, than indolent and idle men, to apply themselves to them at stated times, with *seriousness* and *attention*, with *life* and *vigor*. — And where such an application as this is not given, it is no wonder that *no good effects* arise from an attendance upon them, or that *indevout* men perceiving none, forsake them. — No reason is there for us to expect that men *slothful* in Business should be *servent* in Prayer. — So that business, in this view of it, is rather a *preparation* for, than an *hindrance* to the daily publick Devotions. — And if these men of business have not (as they say) leisure to attend the daily Service ; is it not their own *fault*, if they may find it, if they may make it, by fixing beforehand a certain

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certain portion of every day for that end and purpose? And if they do not, surely, as I have said, there is little virtue in giving God that time, which they know not what otherwise to do with.

After all, *my Brethren*, I will with great readiness admit, that the situation and circumstances of your worldly affairs may sometimes be *such*, as may render it highly inconvenient, if not impracticable, for you to observe this stated rotation and method of publick Devotion: and where it is so, neither God nor man require it of you.

But what of all this? Surely a few exceptions, suppos'd to be occasioned by *unavoidable necessity*, will not destroy the rule nor the resolution ye have made to yourselves in this matter: these may yet be pursued in the general course of your conduct, though not without all interruption — and more than this is not here contended for.

In a word, all I ask concerning the point before us is this; that having once fixed a small portion of every day for the publick worship of God, (that portion which is set apart in your own or any adjacent Parish for it) ye would thenceforward esteem it as much *appropriated* to his Service, as ye esteem the other parts of the day appropriated to your worldly business: and then it may be concluded, ye will be punctual and exact, regular and methodical, in the discharge of both.

But

But secondly, perhaps it may be said, in reply to this *whole Essay*, That a *daily* publick Worship is a purely *human* appointment, and that there is no *divine command* for it; and wherefore should we be required to do *more* than God has required us to do? He hath required the publick worship of him only *one* day in *seven*, the *Christian Sabbath*. A *daily* publick Worship therefore is a work of *Supererogation*, a needless *burden* imposed upon the people of this Nation.

1. Now to this I answer, first, That supposing what is here objected was strictly *true*, yet I see not how *conscientious* men could hold themselves at liberty to refuse compliance with the commands of their governors both in Church and State, requiring this daily publick worship from them. It is surely, to say the least of it, a *lawful* command: And does not our Religion require us to obey the lawful commands of Authority both in Church and State?

2. I answer, secondly, that *daily* worship is certainly every Christian's *duty*. — There are scripture passages abundantly sufficient to prove this. If therefore an opportunity is to be had of paying this Worship in the *publick Congregation*, every good and pious Christian will be glad to embrace it before *private* worship; in case, as I have said, the hour for the one interferes with the hour for the other.

Where

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Where indeed such an opportunity is not to be met with, (though met with, I conclude, it ever will be, as it ever ought, where a competent number to make a Congregation desire it) there daily *private* or *family* Worship will, no doubt, be accepted of GOD in its room and stead.

And I am apt to believe, that this objection against the Service of the Church of *England*, because of its being a *daily Service*, will never be made to it by any good and pious persons, that daily accustom themselves to private and family Prayer; to be sure not by those, who in their private and Family Devotions make use of such parts of the publick Service as are fitted (and most of them admirably are) for family and private Occasions; according to the title of a very useful Collection out of it, stiled, *The Common-Prayer Book the best Companion in the House and Closet, as well as in the Temple.*

3. But to go on with my answer to this objection — I urge, thirdly, that in point of daily Prayer, the Church of *England* lays no greater *burden* (to use the objector's word) upon her Members, than the precepts of the Gospel lay them under; the precepts of which require daily Devotion from every Christian: and in the general have appointed the subject-matter of it; such as *Prayers* and *Praises*, &c. — All then that the Church does in the case, is to furnish them with a

common

common Form for this daily Worship; and with opportunities, as to Time and Place, of *uniting* in it. — And where can daily Devotion, required of every Christian, be so acceptably offered up, as in places set apart for the united exercise of it?

4. But fourthly, in answer to this objection, we say further, that the publick Worship prescribed by our Church, is not more frequent than in the *Jewish* or in the *Christian* Church. If not from the first foundation of it, yet so far back at least as to the third * century, through all succeeding ages down to the present times: So that this practice in the Church of *England*, (though not followed by our Brethren of the *Separation*) is built upon both Jewish and Christian *Antiquity*.

And shall the publick Service of GOD be less frequent amongst *Christians* than it was amongst *Jews*? Is not a daily publick Service as becoming us, as a daily publick Sacrifice became, and was required of them; especially considering that our righteousness must *exceed* theirs, if we expect to enter into the kingdom of Heaven? In a word, a daily worship is certainly required of every Christian, and where there is convenient opportunity of making it a *joint* one, no good reason can be given why it should not be complied with.

5. But

* *Vide Bingham's Antiquities, Vol. I. p. 642. § 7. Fol.*

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5. But above all, fifthly and lastly, the objection is founded upon a great *mistake*, if they that make it imagine, as they must imagine, in order to give it any weight, that no other time was ever appointed by GOD for publick worship but the *Sabbath day*. — It is true, both the Jewish and Christian Sabbath were appointed for this purpose, and, which is particularly to be noted, for this purpose *only*. That is, both were to be dedicated to the Worship and Service of GOD; exclusive of all ordinary or common work, though inclusive of works of Necessity and Charity.

And yet besides this, there was a *daily Service*; however with this difference, that only a *part* of every day was to be employ'd in it, whilst the other parts remained for the discharge of worldly business.

Now for this daily Morning and Evening Service amongst the *Jews*, consisting of daily Sacrifice and Prayer, there is an express command of GOD, as may be learnt from *Exodus* xxix. 39. and from *Numbers* xxviii. 4.

In reference to which, are the *Hours of prayer*, frequently mentioned in the *New Testament*. — Hours religiously observed by the Apostles themselves, and by the primitive Christians, besides their more solemn observance of the Lord's day.

Thus *Peter* and *John* are said to go up to the Temple at the hour of Prayer. And the Converts to Christianity, made by the preaching of the same *St Peter* (Acts ii. 46.) are said

said to have continued (together with the Apostles and Disciples) *daily and with one accord in the temple*; in order, no doubt, to partake of the Service of it.

And by the way, let me observe, that this is said, not only of these Converts, (who yet are represented to be no less than *three thousand* in number) but of *all* that believed. — And in so great a number of Believers, there must be many of such occupations, professions and trades, as required a daily attendance upon them, and yet this attendance was no hindrance to their attendance upon the Service of the Temple; nor did they industriously avoid giving it, for fear of being thought men of little or no worldly business.

And in the parable of the *importunate Widow*, avenged by the unjust judge of her Adversary, (a parable said to be spoken by our Lord for this end, to teach men that they ought *always* to pray) the good Servants of God are represented as *crying day and night unto him*; where the words *day* and *night*, answer the word *always*; and import a daily attendance at *stated* Hours for Prayer — agreeable to what was observed before, concerning this and other parallel scripture expressions; some of which being delivered in the form of a *command*, make, as was then remarked, this daily attendance every Christian's *duty*.

And .

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And thus, I conceive, the objection against the Service of the Church of *England*, on account of its being a *daily* Service, and, as alledged, of meerly *human* appointment, has been more than sufficiently answered.

In the very words of her *Order* for this Service, she *supposes* that both *Minister* and *People* may be reasonably hinder'd from giving a daily attendance. — She has not told us, nor indeed, by reason of the variety of mens *conditions* and *circumstances*, was it possible she should tell us, *all* the hindrances that are to be accounted *reasonable*; it is plain she admits the *being from home* as one: and, I suppose, she therefore admits it, because we are presumed to be from home upon *necessary* Business; or so far from home, as to be out of the *reach* of attending.

This matter therefore must be left to the *piety* and *prudence* of every Christian to determine for himself: and yet, as some direction to him, it may not be unuseful to make a few observations more than have been already made, upon the *Order*, and upon the *limitations* of it.

1. And first, as the *Order* is for a *daily* attendance throughout the Year, a *total neglect* must on all hands be allowed to be a flagrant breach of it; such, as nothing short of *necessity* can be a sufficient excuse for. — And yet of how many is this the case in these *Parishes*, in this *City*, and in the *Suburbs* of it?

2. Secondly,

2. Secondly, It is not to be supposed, that either Church or State would have required a *daily* attendance, if it could be supposed that all or any of her Members would be *always*, would be *often* reasonably hinder'd from giving it.

3. Thirdly, In virtue of this Order of the Church, confirmed by an Act of the State, for a daily publick worship *every day* throughout the year, may be looked upon, in some sort and degree, in her judgment, and by her appointment, *as holy*; though not in so strict and solemn a manner as the *Lord's day*, and *Fast* and *Feast-days* are.

I take occasion from this remark to observe (I hope without offence) that *the Society for promoting English Protestant Schools* in Ireland, (a Society deserving the patronage of all good and pious men) lay a more than ordinary stress upon the usefulness of their Schools, upon this consideration and account: because, say they, *The progress of them must, in its natural course, gradually abolish the great number of Popish Holidays.*

Now, *such*, and no other Holidays, it is presumed, this Society means, as are abolished by *the Churches of England and Ireland*; who still preserve a *daily* publick Worship, with several occasional Fasts and Festivals.— Notwithstanding therefore this abolition, provision, no doubt, is made for daily Morning and Evening *open* Prayer in those Schools; as well in pursuance of their Motto, (RELI-

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SIONE ET LABORE) as to avoid the imputation which *Papists* might be apt to throw upon them, as if they relied more on *human means*, than on the *Divine assistance*; which our Church has taught her Children always to call for *by diligent Prayer*.

An imputation (to extend this remark yet further) which it becomes well-meaning *Protestants*, good Christians, to be upon their guard against, lest unawares they should expose themselves to it, by a hasty concurrence with the Schemes of those men, (too many of them known enemies to the Cross of *Christ*) who are for turning the Schools in *this Kingdom*, erected principally, if not solely, for the Christian Education of the Children of the Poor, into little better than *meer Work-houses*.

Indeed, when *Labour* is so much, as of late years, insisted upon, (and yet, what is the labour of one of these *little Ones*?) and a *Christian Education* so little, with regard to these Schools; I am not, I confess, without apprehensions, that *in time*, the latter (for the purpose of which *two hours a day* have already been declared *full enough*) may be swallowed up of, and entirely lost in the former.

I hope I have sufficiently shewn, through the course of this *Essay*, my regard for *Labour*; and this done, I leave it to the serious reflection of every *sound Believer*, how far the very being of Christianity amongst us (amongst whom *Infidelity* every day more and

and more abounds) may be affected, by the gradual conversion of these *Christian Schools* into *meer nurseries* for Labour.

4. Fourthly, Was it to be supposed that reasonable causes of absence might be *frequent*, yet they must be so only at some times to *one* Family or Person, and at some times to *another*; never so to *all at once*: and therefore was it usual for all that have leisure to attend, there never would be wanting such numbers as might well deserve the name of a Congregation.

Indeed, where there are (as in this City) a variety of Times and Places set apart for the celebration of the daily Service, (in virtue of which, different persons have the opportunity of using daily publick Prayer, some at one time and place, and some at another, as is most convenient for them) in consequence of this, the appearance must be *less* at any *one* time or place, than if these opportunities were *fewer*.

5. Fifthly, By the tenor and prescript of this Order of the Church, it is to be presumed, that upon an *average*, persons in general will be *oftener* present than absent: otherwise, the *exception* becomes the *rule*, and the *rule* the *exception*.

6. Sixthly, Though it is not to be expected, that *every* person will give his attendance as constantly as he has opportunity and leisure to do it; yet thus much is always to be presumed, that in *populous* places, there

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always will be such an attendance at least given, as bears some *reasonable proportion* to their numbers.

And even this, I apprehend, will justly entitle the Service of the Church to be in fact what it was intended to be, a *daily Service*. And such an attendance cannot fail of being given, where men *in good earnest* intend it: for where they do, it is hardly possible there should be at any time any thing like a total or a general non-attendance.

I leave these few observations upon the *Order* of the Church for a daily Service, to be seriously considered of by you, and to be compared with your own conduct and example in the matter; which, after all that has or can be said upon it, must, I confess it once more, be finally left to the consciences, and to the serious and cool reflections of every particular man to judge for himself.

At the same time I observe likewise once more, that the want of this attendance is become so general (I appeal to yourselves as witnesses of it) that, for the sake of *common Readers*, it well deserved all the notice taken of it in this *Essay*, even though to a *critical* peruser (I am conscious) there may appear *great repetition* in it.

For surely, *my Brethren*, daily publick Worship is a matter of serious concern, worthy of the notice (as in former Ages and Reigns) of *Provincial Synods*; worthy of the notice of *Parliamentary Committees* for Religion.

Religion. — Especially in this our day of *National Dangers and Troubles*; which, of all days, calls for the daily united applications of a *Nation* to *God* for a deliverance from them.

How much the great neglect of the publick worship has contributed to the unhappy circumstances we are in, would be presumption in me to pronounce. — But still a greater presumption would it be for any man to conclude, that the *Irreligion* and *Impiety* of this age, (of which the daily neglect of the daily Service is a proof) has not been one great cause of them.

And yet, I am sorry to say it once again, this important point seems not to be duly attended to, even by otherwise *serious* and *well-disposed* men. — This one thing I am sure of, that there is room, *very great* room, for putting the very *best* Members of the established Church in mind of our *Liturgy*, considered under this light and view of it, as appointed for *daily use*.

We are often put in mind of this, but it is by way of derision and reproach, by our *dissenting Brethren*, on account of our daily neglect of our daily Service: from whom, nevertheless, it must be confessed, this *upbraiding* comes with a *very awkward* grace; since no one sect amongst them, affords their followers so much as the *opportunity* of a daily publick worship.

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Many of these opportunities (God increase their number) we of this Place and City confessedly enjoy: Let us then, *my Brethren*, as well to take off these reproaches, as in compliance with the *Order* of our excellent Church, be duely careful to embrace them.

If we have not leisure to give this attendance at *one* hour, or *one* place, we may still have the opportunity of doing it at *another*; at an hour before the business of the day begins, and at an hour after the business of the day is at an end.

And the business of the day thus usher'd in by united supplications and prayers, will, it may reasonably be expected, be carried on with *greater alacrity and cheerfulness*, and be crowned with *greater prosperity and success*.

Again, the business of the day thus happily concluded, we shall return in the *Evening* with hearts full of complacency and gratitude to the house of God, to commend ourselves and our families to his protection and mercy the ensuing night.

There is, *my Brethren*, assure yourselves; I trust experience has or will soon assure you there is, a wonderful *satisfaction* arising to the minds of feeble and dependant creatures, such as we are, from reflecting upon this constant and regular discharge of our duty to our Creator, every morning and evening in the publick congregation.

And as *frailties* and *infirmities*, those inlets to sin, are the lot even of the best of men,

men, I know no better means of guarding ourselves against them, than by this continual united application to the throne of grace, for the assistance of his holy Spirit in our conflicts with them.

Indeed, unless men will lay it down as a *settled rule* to themselves, not to omit their attendance but upon some *real*, if not some *urgent* cause; such as sickness, or the like; they will be very apt to be absent upon the slightest occasions.

Nay, the least lett or hindrance will be yielded to, till in time they never come at all. Interruptions, it is to be expected, will sometimes unavoidably happen: but the main point is, these interruptions notwithstanding, still to preserve an *habitual desire*, purpose, and will, to frequent the daily Service as often as it is reasonably in our power, and nothing intervenes but what may be postponed, to give way to the opportunity we have of frequenting it.

For if instead of this habitual desire and intention, to be constantly at the publick Devotions, we easily listen to every unnecessary *avocation* from them, we shall never want an excuse to be absent; nay, we shall soon gain a habit of absenting ourselves, without being at the pains of making any excuse for it; yea, without thinking ourselves at all obliged to make any. — I appeal to persons that in the former part of their lives have been generally present at these Devotions; but yet have

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gradually given way to every little interruption, suffering it to prevail still more and more upon them, whether *this representation* be not in fact and in truth their very case? Did they not some years ago attend, it may be, pretty constantly? has not this constancy, by little and little, so far abated, till they are now as constantly absent, as they were once constantly present?

Whereas, if under an habitual sense of our duty to GOD, we have it always in our thoughts, and it is the settled resolution and intention of our wills, to embrace opportunities; we shall then guard against avocations, and industriously shun every temptation from indolence, from conversation, or from other causes, arising in our way to prevent our attendance: — We shall then keep ourselves *disengag'd* from such amusements and diversions, as we foresee may be likely to break in upon the stated hour for publick Devotions: which, when it is known to be our constant practice to frequent, we need not be at the pains of an apology for withdrawing from company; either they will of their own accord leave us, or, which is rather to be wished, *shamed* by our example, will attend us in our attendance upon them.

And as this attendance is to be constant and habitual throughout the year, so ought it more especially to be such *at awful and solemn seasons*; as upon *Saints* days and other *holy* days, and upon days preceding the celebration

bration of the *blessed Sacrament*: upon all which, it becomes us to be more than ordinarily scrupulous, not to be wanting in it.

Above all, I entreat you, *my Brethren*, to give this attendance during the pious penitential season of *Lent*; as for other obvious reasons, so especially for this, that ye may be eye and ear-witnesses of the publick examination of *your Children*; the Children of the *rich*, as well as of the *poor*, in the Principles of their Religion. The presence of the *Parent* will give countenance to your *Minister*, and add a solemnity and weight to his expositions, and be a further guard upon the Children to behave with decency and seriousness, as well whilst under his examination, as whilst the daily Service is performing. One great cause of the great neglect of which, no doubt, has been the great neglect of this *catechetical Instruction* of the Christian Youth, prescribed by our Church; for what good and pious effect is in all reason *sooner* to be expected from it, than a due attendance upon her daily Service; therein to *worship God, to give him thanks, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of our lives?*

How much the said instruction contributes to a *rational* use of her Service, may be concluded from the behaviour of such persons at it, as have had the benefit of a Christian education in our *Charity Schools*; compared with the behaviour of the Children of the Poor,

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and of the Poor themselves, brought up in the Country, without that advantage. The one is plainly the behaviour of *reasonable Beings*; the other, too often, of little better than *brute Creatures*, in the house of GOD. Which, by the way, is such an argument of the *usefulness* of these Schools, as, with all good Christians, will weigh more for them, than any thing that has hitherto been objected, will weigh against them.

Whilst I have been arguing for daily publick Prayer, and for a preference of it to private, none amongst you will conclude, that my meaning is, to depretiate *the secret Devotions of the Closet*. So far from it, that in hearty good earnest I recommend the constant and devout use of the one, as the best *preparative* for the like use of the other.

Indeed, men seem of their own accord aware of this, by making use of private Prayer even *at Church*, previous to their use of the publick Devotions. But then, (I am sorry to observe it) these private Prayers are usually put up in *so heedless and slovenly* a manner, that they ill deserve the name of (what yet they ought in fact to be) *devout ejaculations*.

After all that has been said upon the daily Service, it is not impossible but that the whole may meet with as little regard from some amongst you, as that Service itself does; the one may be as little *read*, as the other is *attended*. — However, I shall have the satisfaction

faction of doing, by this *Essay* upon it from the *Press*, what, in consequence of my relation to you, I conceived it became me to do; especially under my present inability, of going through, with constancy, with the duties of the *Pulpit*.

An *Essay*, you will easily perceive by it, calculated chiefly for *populous Towns* and *Cities*; and therefore, I trust, without impropriety or impertinence, addressed to you, *my Brethren*, as Inhabitants of a City, that in all things praise-worthy ought ever to be an *example* to the whole Kingdom. Where, as there are more opportunities of joining in the publick worship, so there are usually more persons at leisure to embrace them. Such persons I intreat seriously to consider what has been said; and the more so, because the neglect of the publick worship on the *Lord's day* has been observed to be growing greater, as the neglect of it upon the *Week-days* has been so growing. Indeed, they may well be looked upon as mutually causes and effects of one another.

There is one *particular circumstance* that seems to render this Address peculiarly seasonable at this time; as made to you upon *the opening of your Church* for the daily celebration of the daily Service, *after repairing and beautifying it*.

And that *unanimity*, my Brethren, (here I include *Dissenters* as well as *Conformists*) for which ye have been ever remarkable, and
with

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with which ye undertook this good and pious work, now happily and in an handsome manner compleated by you, deserves a more noble tribute, a far more valuable return, than the *thanks* of your *Minister*.

Hereby ye have readily and chearfully complied with the very *letter* of the divine command, requiring the worship of the LORD in the *beauty of holiness*, as that beauty respects the *Place* of worship; as it respects the *worship itself*, for *that* our Church has made the best provision in and by her publick Service.

And since both the beauty of the Place, and the beauty of the Service, invite a daily attendance upon it; embrace, *my Brethren*, the opportunity that now presents itself *afresh* to you; and at your re-entrance into the House of GOD, let your hearts open both in *Charity* and *Piety* with it.

From what period of time can this attendance (where it has been hitherto wanting) be more properly *begun*, than from the day appointed for *that opening*? A day of *joy* to frequenters of the daily Service *at your Church*; who cannot but value the Blessing now restored to them, *the more* on account of their *long* want of it:—A want not always to be supplied, as by late experience they must have found, with equal conveniency, from other Churches; a conveniency, to which the *punctuality* of the *Clergyman* who performs the Service amongst you, contributeth

buteth greatly. — Take example from him, to be equally punctual yourselves : that neither Minister may wait for the People, nor the People for the Minister ; nor one part of the Congregation be disturbed by the late attendance of another.

But now, although the beauty of the Place, and the beauty of the Service, do both conspire to invite you to a daily attendance ; yet it must be always remember'd (it is the last admonition I shall leave with you) that this attendance will avail you nothing, except ye worship the Lord also in the beauty of *personal* Holiness ; or, in the words of the Royal Psalmist, with an *holy worship* : that is to say, it will in all reason be expected of habitual frequenters of the daily Service, that they habitually practise every other duty of a Man and a Christian : that they allow themselves in no Immoralities ; in no known or secret Sin, much less in a custom or habit of sinning : for if they do, the principle which prompts them to give this attendance (give they it ever so often) will never be admitted by God or man for a principle of Piety, or to proceed from any sense of Religion upon their minds. — And if it really and truly does not, without breach of Charity, it may be concluded, that it is only for a *pretence* they make *long* or *frequent* Prayers ; for which our blessed Lord told the *Pharisees* of old, and now telleth such *pharisaical* Christians, that, instead of receiving any benefit from their

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Devotions, they shall but receive the greater *condemnation* for them.

Hitherto I have entirely address'd myself to you, my Brethren, of the *Laity*.

But have we not, some of you perhaps may say, one word of exhortation *to ourselves*, as *Ministers* of this Church, and concerning our *own* attendance upon her *daily Service*?

I answer; Yes verily we have: and God grant it may ever more appear by our *Example*, that we duly teach and instruct ourselves in this common duty of Christians; *before* we take upon us to require it of the People respectively committed to our charge.

The long complaint herein made of their great neglect of it, is but too justly founded upon the evidence of *fact*: and if we their *Pastors* ever expect to see the cause of this complaint, to any tolerable degree, removed, we must *continue* to set the pattern (however ineffectual such pattern hitherto may have been) of a daily attendance ourselves.

Should it be our misfortune to be destitute of an opportunity of doing this at our *own* Church, for want of a *Congregation* there; may not that want be easily supplied to us from some *neighbouring*, or from our *Mother* Church; where there are always fix'd and stat- ed times of joining twice a day in that solemn and rapturous worship, *the Choir Service*: always the more solemn and rapturous, the greater the number is that unite in it. — In which, it becomes us to conclude, *consider-
able*

able numbers of both Laity and Clergy, not otherwise provided with convenient opportunities, do accordingly unite; of the Clergy especially, and more especially those who enjoy their Share in the *Patrimony* of that *venerable Body*, which, as well for the regularity and solemnity of its daily worship, as, for the numbers attending upon it, ought always to be a *shining example* to the Nation in general, and to this City in particular.

But to return from this *parenthesis*. — I was saying that we, the *parochial* Clergy, cannot but know that the Church, of which we have the honour to be Ministers, has in an especial manner, as it was meet, made it *our* duty to celebrate, and consequently to join in the celebration of the week-day Service; with such a constancy as amounts, at least, to an *ordinary* and *habitual* frequenting it. — For should there be any amongst us, seldom or never appearing at the daily Morning and Evening Service, but when they were to *officiate* as Ministers to the Congregation; it would give an handle to the People to make Reflections, which they would be very apt to lay hold of, to our disadvantage, and as an excuse for their *own* non-attendance upon it.

Ye, *my Brethren*, such is your Humanity and Candour, will, I am sure, be very ready to allow, that *unavoidable* avocations may sometimes call *us* also off from giving an uninterrupted attendance.

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But where our non-attendance is general and habitual, and without just cause for it, ye will no more excuse us, than we can ourselves; though some of you may be ready to justify your *own* neglect, by that, which yet is no real justification of you, *our* neglect of it.

Upon the whole — since our Church has provided her Members with such frequent, even with *daily* opportunities of joining in the publick worship of GOD, and with an excellent form of Prayer, adapted to all the occasions of humble Petitioners for blessings spiritual and temporal; let us, *my beloved Christian Brethren*, under a grateful sense of this National Blessing, learn to pay all due honour and reverence to *our holy Mother*, for this instance and proof of her pious and affectionate concern for our eternal welfare.

And let us take care to express this honour and reverence, by daring to defend her against the efforts of all her adversaries, her known and sworn enemies especially, *the Emissaries of the Church of Rome*. — And at this time yet more especially, when not only our *Liturgy*, but our *Liberty* and *Lives*, and every thing valuable to a free *Protestant* People, are in imminent danger from that quarter. Let us not suffer her, through our *timidity*, or out of private selfish views, ever to be betrayed into any of their hands.

Let

Let us pray daily, both in publick and private, for the *Peace of our Jerusalem*, and for the *Prosperity* of all that love her. Above all, let us take care to express this honour and reverence for her, by living up to her *Rubrics*, to that Rule and Order especially, which requires a *daily* attendance upon the publick Worship.

Thus habituated to her Devotions in her *militant* state, we shall be fitted and prepared to join with her in her *triumphant* state; when our daily Prayers shall be turned into never-failing Praises; when that which is now imposed upon us, as our *duty*, shall be nothing less than a perpetual *delight* to us.

And indeed, when one considers to what a degree of *extatic* pleasure, a devout soul here upon earth, even whilst *cloathed with flesh*, is capable of being raised, by the celebration of *Publick*, especially of *Cathedral* Worship; it is quite beyond our present reach to conceive the *joy* which an unembodied spirit, or rather, which a soul in a *spiritualized* body must have, when uniting with the Choir of Heaven in the adoration of G-o-d. — When, (once more to use, and to conclude with the words our Church has put into our mouths) *with Angels and Archangels, and with all the Company of Heaven, we shall laud and magnify his holy Name*; shall join in one general assembly of the Saints, in communion and fellowship one with another, to all eternity.

To which holy Catholick Church, God of his infinite mercy bring us all, both Priests and People, for the sake of the meritorious Intercession of our High Priest and Saviour JESUS CHRIST our LORD.

P I N I S.

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THE
PRESENT STATE
OF THE
DAILY SERVICE

Throughout the Bills of Mortality,

Note, D. signifies Daily. — W.F.H. Wednesdays, Fridays, Holidays. — S. the Summer Half Year. — W. the Winter.

PARISH-CHURCHES in an Alphabetical Order.
CHAPELS under their Mother Churches.

	Morning Prayer.	Evening Prayer.
S ^{A.} T Alban's Woodstreet	W.F.H. 11	
Alhallows Barkin	D. — 9	D. — 7
— London-Wall	W.F.H. 11	
— Lombard-street	W.F.H. 11	
— the Great	W.F.H. 11	
— Staining	D. — 11	D. — 4
St Alphage near Sion College	W.F.H. 11	

	Morning Prayer.	Evening Prayer.
St Andrew and St Ann Blackfriars ————— }	W.F.H. 11	
St Andrew Holbourn ———	D. — 11	D. — 3
St John's Chapel near Bedford-Row in the said Parish ————— }	D. — 11	D. — 4
St Andrew Undershaft Leaden-ball-street — }	D. S. 6. W. 7	D. — 6
St Ann within Aldersgate	W.F.H. 11	
—— Lime-House Mid dlesex ————— }	W.F.H. 11	
—— Soho Westminster —	D. S. 6. W. 7 & 11	D. 4 & 6. ex- cept Sat.
St Antholin's Watling-street	D. S. 6. W. 7. & W.F.H. at 11	
St Austin, Old Change ———	W.F.H. 11	
B.		
St Bartholomew at the Exchange ————— }	W.F.H. 11	
—— the Great in West- Smithfield ————— }	W.F.H. 11	
—— the Less near ditto —	W. & Th. 10 other days 11	
St Bennet Fink Thread- needle-street ————— }	W.F.H. 11	
—— Grace-Church-street	Holidays 11	
—— Paul's Wharf ———	W.F.H. 11	
St Botolph without Al- dersgate ————— }	D. — 11	D. — 3

	Morning Prayer.	Evening Prayer.
St Botolph <i>without</i> Aldgate	W.F.H. 11	D. 7. except Saturday.
— <i>without</i> Bishopsgate	W.F.H. 11	
St Brides Fleet-street —	D. — 11	D. — 7½
Bridewell Chapel —	W.F.H. 10	
C. Charter-House Chapel —	D. — 11	D. S.4. W.3
Christ-Church Newgate- street — } D. — 11		D. S.5. W.3
— Spital-fields, Middlsx.	W.F.H. 11	
— in Surrey —	W.F.H. 11	
St Christopher <i>near the</i> Bank	D. — 6	D. — 6
St Clement <i>near</i> Eastcheap	W.F.H. 11	
— Dane <i>without</i> Tem- ple-Bar — } D. — 11		D. 3 & 7
D. St Dionis Back-Church, } Lime-street — } D. S.8. W.9		D. — 5
St Dunstan <i>in the</i> East } <i>near</i> Tower-street — } W.F.H. 10½		
— <i>in the</i> West, Fleet-street	W.F.H. 11	
— at Stepney —	D. — 11	D. S.6. W.3.
E. St Edmund the King —	W.F.H. 11	D. Winter 7
St Ethelburgh <i>near</i> Bi- shopsgate — } W.F.H. 11		

G.		Morning Prayer.	Evening Prayer.
St George Bloomsbury	—	D. — 11	D. — 4
— in Botolph Lane	—	W.F.H. 11	
— in Hanover-square	—	D. — 11	D. — 3
Conduit-street Chapel in ditto	}	D. — 11	D. — 4
Audley-street Chapel Grosvenor-square		}	D. — 11
May-Fair Chapel	—		W.F.H. 11
St George in the East Middlesex	}	W.F.H. 11	
— in Southwark		—	W.F.H. 11
— the Martyr in Queen-square	}	D. — 11	D. — 4
St Giles without Cripplegate		—	D. — 11
— in the Fields	—	D. — 10	D. — 4
Great Queen-street Cha- pel in Lincolns-Inn Fields	}	D. — 11	
Grays-Inn Chapel		—	D. — 11
H.			
St Hellen's near Bishopsgate	—	W.F.H. 11	
I.			
St James at Clerkenwell	—	D. — 11	
— in Dukes Place	—	W.F.H. 11	
— at Garlick-Hithe	—	W.F.H. 11	

the Daily Service.

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	Morning Prayer.	Evening Prayer.
St James Westminster —	D. S. 6. W. 7. & 11.	D. 3. & 6
King-street Chapel <i>in</i> ditto	D. — 11	D. — 6
Berwick-street Chapel <i>in</i> } ditto —	D. — 11	D. — 3
St John at Hackney —	W.F.H. 11	
— <i>in</i> Southwark —	W.F.H. 11	
— at Wapping —	D. — 11	D. — 3
— the Evangelist } Westminster —	W.F.H. 11	
K. St Katherine Coleman } Fenchurch-street —	W.F.H. 11	
— Creechurch Lead- } enhall-street —	W.F.H. 11	
— by the Tower —	D. — 11	
L. St Lawrence Jewry —	D. — 11	D. — 7
St Leonard Shoreditch —	D. — 11	
Ask's Chapel Hoxton <i>in</i> } <i>the same Parish</i> —	D. — 11	D. S. 5 W. 3
Lincolns-Inn Chapel —	D. — 11	D. — 5
St Luke <i>in</i> Old-street —	W.F.H. 11	
M. St Magnus London-Bridge	W.F.H. 11	
St Margaret Lothbury —	W.F.H. 14	

	Morning Prayer.	Evening Prayer.
St Margaret Patten, Rood Lane ————— }	W.F.H. 11	
— Westminster ———	W.F.H. 10	D. — 6
Duke-street Chapel <i>in ditto</i>	D. — 11	D. — 4
Queen's-square Chapel <i>in ditto</i> ————— }	D. 11. from Midf. to Mich. other $\frac{1}{2}$ year W.F.H. 11	
Newway Chapel <i>in ditto</i>	Holidays 11	
Chapel <i>in the Broad Way</i> <i>ditto</i> ————— }	D. — 9	D. — 3 $\frac{1}{2}$
St Martin <i>in the Fields</i> —	D. S. 6. W. 7 & 11	D. — 6 Sat. & Hol. 3
Long Acre Chapel <i>in ditto</i>	W.F. — 11	
Oxendon Chapel <i>in ditto</i>	W.F. — 10	
Spring-Garden Chapel <i>in ditto</i> ————— }	W.F.H. 11	
St Martin Ludgate ———	D. — 11	D. — 6
— Outwich —————	W.F.H. 11	
St Mary Abchurch, Ab- church Lane ————— }	W.F.H. 11	
— Aldermanbury ———	W.F.H. 11 $\frac{1}{2}$	
— Aldermay ———	W.F.H. 11	
— <i>at Hill near Billingsgate</i>	W.F.H. 11	Sat. — 3
— Le Bow, Cheap-side	D. — 8	D. — 5
— <i>at Newington Butts</i>	W.F.H. 11	

the Daily Service.

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	Morning Prayer.	Evening Prayer.
St Mary at Rotherhithe —	W.F.H. 11	
— at Islington —	W.F.H. 11	Sat. — 3
— at Lambeth —	W.F.H. 11	Sat. — 3
— White-Chapel —	W.F.H. 11	Sat. — 3
— Woolnorth Lombard-street — } — Le Strand —	D. — 10	D. S. 4 W. 3
— Le Strand —	W.F.H. 11	
— Le Savoy —	W.F.H. 11	
— Somerset —	W.F.H. 10	
— Magdalen Bermondsey —	D. — 11	
— Old Fish-street —	Holidays 11	
St Matthew Friday-street	W.F.H. 11	
St Michael in Cornhill —	W.F.H. 10	
— Crooked Lane —	W.F.H. 11	D. — 8
— Queen-Hithe —	—	D. — 6
— in Great Wood-street	W.F.H. 11	
— Bassishaw —	W.F.H. 11	D. Winter 6
— Royal, College-Hill	W. & S. 11	
St Mildred Bread-street	W.F.H. 11	
— in the Poultry —	W.F.H. 11	
N. St Nicolas Coleabby —	D. — 11	F

		Morning Prayer.	Evening Prayer.
O.			
St Olave <i>in</i> Hart-street	—	W.F.H. 11	
— Old Jewry	—	W.F.H. 11	
— Southwark	—	W.F.H. 11	Sat. — 3
Oxford Chapel, Mary le Bone	} —	D. — 11	D. — 5
P.			
St Paul's Cathedral	—	D. 6 & 10	D. — 3
— Covent Garden	—	D. 6 & 10	D. 3. & 6
— Shadwell	—	W.F.H. 11	
St Peter's Cornhill	—	D. — 11	D. — 4
— le Poor, Broadstreet	—	W.F.H. 11	
— Westminster Abby	—	D. S. 6. W. 7 & 10	D. — 3
Poplar Chapel	—	W.F.H. 11	
S.			
St Saviour's Southwark	—	W.F.H. 11	
St Sepulchre's <i>without</i> Newgate	} —	D. S. 6. W. 6	D. — 3½
St Stephen Coleman-street	—	D. — 11	
— Wallbrook	—	W.F.H. 11	
Somerfet-House Chapel	—	D. — 11	D. — 4
St Swithin, London-stone	—	D. — 11	D. — 7
T.			
Temple Church, Fleet-street	—	D. Vacation 8 Term 7. Hol. 9	D. — 4 D. — 3

	Morning Prayer.	Evening Prayer.
St Thomas Southwark —	W.F.H. 11	
Tower Chapel — —	W.F.H. 11	
Trinity Church in the Minories — — — }	W.F.H. 11	
V. St Vedast, Foster-lane —	W.F.H. 11	D. — 6
W. Whitehall Chapel — —	D. — 11	D. — 5

N. B. *The List of Popish Chapels, and other Places for the publick celebration of Mass, within the Bills of Mortality, (on all hands confessed to be very numerous) which, according to several Advertisements in the publick Papers, was intended to have been here published; the Collector, for want of sufficient information concerning them, has been obliged to omit.*

E R R A T A.

IN the Account of Morning and Evening Prayers —
 Page 92. *against St Bennet Paul's Wharf, under Evening Prayer, read Holidays and Saturdays 3.*
 Page 93. *against Charter-House Chapel, under Morning Prayer, read Daily 11.*

ADVERTISEMENT.

I. **T**HE Relief of the persecuted Protestants of *Saltzburgh*, and the Support of the Colony of *Georgia*, recommended in a Sermon preached at *St Lawrence Jewry*, in the Year 1734.

II. The Merit and Reward of a good Intention. A Sermon before the Trustees for the said Colony, &c. in the Year 1742.

III. A Letter from a Minister of an united Parish in the City of *London*, to his Parishioners, on occasion of a *Collection* to be made therein for the Support of *The Society for the Propagation of the Gospel in Foreign Parts*. 1742.

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All written by *William Best* D. D.

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